



MOODY BIBLE INSTITUTE MONTHLY

November 1929

Thanksgiving Issue

The Pilgrim Forefathers

'Neath hoary moss on crumbling stones
Their names are fading day by day;
The fashions of their lives and speech
From sight and sound have passed away.

The shores they found so bleak and bare,
Shine now with riches gay and proud;
And we, light-hearted, dance on ground
Where they in anguish wept and bowed.

Unto the faith they bought so dear
We pay each day less reverent heed;
And boast, perhaps, that we outgrow
The narrowness which marked their creed.

A shallow boast of thankless hearts,
In evil generations born;
By side of those old Pilgrim men
The ages shall hold us in scorn.

Find me the men on earth who care
Enough for faith or creed today
To seek a barren wilderness
For simple liberty to pray;

Men who for simple sake of God
All titles, riches, would refuse,
And in their stead disgrace and shame
And bitter poverty would choose.

We find them not. Alas! the age,
In all its light hath blinder grown;
In all its plenty, starves because
It seeks to live by bread alone.

We owe them all we have of good;
Our sunny skies, our fertile fields,
Our freedom, which to all oppressed
A continent of refuge yields.

And what we have of ill, of shame,
Our broken word, our greed for gold,
Our reckless schemes and treacheries,
In which men's souls are bought and sold--

All these have come because we left
The paths that those forefathers trod;
The simple, single-hearted ways
In which they feared and worshiped God.

Despise their narrow creed who will!
Pity their poverty who dare!
Their lives knew joys, their lives wore crowns
We do not know, we cannot wear.

And if so be that it is saved,
Our poor Republic, stained and bruised,
'Twill be because we lay again
Their cornerstones which we refused.

—Helen Hunt Jackson

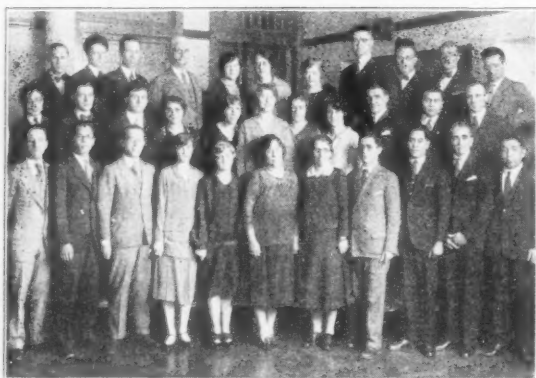
"Your Heavenly Father Knoweth That Ye Have Need of All These Things"

—Matthew 6:32

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Your donation will bring you an income annually at a rate of from 4% to 10%, or more, according to your age. At the same time it is helping eager students to learn the Word to the Glory of Jesus Christ.



33 NATIONALITIES
are represented in this photo of students
in the Winter Term, 1929

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EDITORIAL NOTES

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Our song of praise can never be checked unless we rejoice in circumstances and in things around us more than in God Himself.

It is to our shame that we are easily wrought upon by shifting circumstances. How good for us that we have an unchangeable God to rest in!—R. C. Chapman.

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What great and innumerable blessings have we to thank God for on this Thanksgiving Day! Physical life, health, homes, friends, abundant crops, high wages, opportunities to get wealth, luxuries, new inventions and discoveries, travel, pleasures of many kinds, freedom from war and disasters and pestilences and plagues. O the brain is weighted down when we try to think of the multitude of good things, material things, the things of the present life, for which our souls should break out in praise!

And yet, what are all these things in comparison with those of which Dr. Conrad speaks in the latter half of his great address on "Unshakeable Validities in a World of Storm"? We have called it "Modern Psychology the Foe of Truth," but that is to lead the reader on with the least possible interruption of the flow of truth to the grand climax. As we completed the editing of the manuscript, we involuntarily broke forth in the words of John Newton's hymn,

Great God of wonders; All Thy ways
Are matchless, godlike, and divine;
But the fair glories of Thy grace
More godlike and unrivaled shine.
Who is a pardoning God like Thee?
Or who has grace so rich and free?

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Speaking of automobiles, one reason why parking places so often become "sparking places," is because young girls no longer have homes to which they can invite their young men friends. Laugh as much as you please at the "front parlor" of the old days, it was an "isle of safety" in its generation. And when father or mother came in to wind up the clock, it was not an unmixed pleasure of course, but it was more romantic than having a traffic officer tapping on your windshield and ordering you to move along. Will the next generation be pleased to look back upon that?

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We are glad that Dr. Matthews takes the time to say that he has no reference to the home that is righteously childless. There are not a few of such, and for parents who are unable to have children or who have had and lost them, how sorry we must feel, especially at this Thanksgiving time. But for the others, is not the man of God speaking the truth when he says that regeneration, consecration and absolute righteousness on the part of husbands and wives of this country can alone put an end to crimes of murder and prevention? It is that kind of childlessness that is our nation's curse.

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That is the trouble precisely. Profound thinking is not required in order to discover that a new morality has been sprung upon civilization within the past twenty-five years or less. Views of right and wrong have been turned about in many cases, and parents are permitting liberties to their children from which they themselves would have run in horror at the same age.

What explains the change? Scientific theories accepted as facts explain it, and new theories will undoubtedly create new standards.

What then shall we Christians do about it? We shall remember that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity" (2 Tim. 2:19).

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It is for this reason that we warn against these theories when we see them approaching the citadel of God. As theories only, we have an intellectual interest in them like other people, but when the alchemy of the pit would transmute them into fashions for human conduct we say no, the Bible is still our rule.

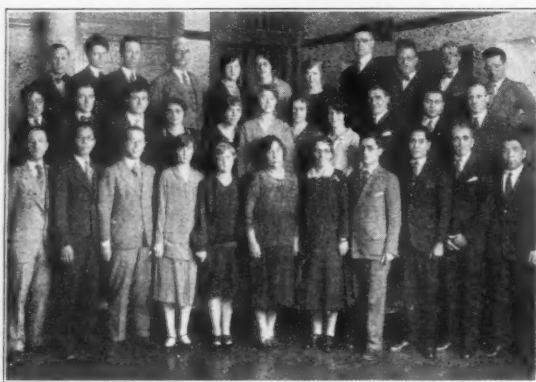
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A congress of psychology was held in New Haven early this fall at which an Indiana professor reported that children

The Bible and Morality who knew their Bible lied and cheated more than those whose biblical knowledge was limited. Tests had proved it, he said. We wonder if our readers are becoming as tired as we are, of some of these many "tests" we are hearing of these days?

However, this professor was kind enough to say that the tests did not in any way reflect on the Bible as an influence on character, for which we are thankful.

And he said something more which we heartily believe, namely, that mere knowledge of the book is insufficient "to insure proper character attitudes." This agrees with that which our Lord taught Nicodemus, "except a man be born again, he cannot see the kingdom of God." It also explains why we do not become as enthusiastic as some over the fact that the Bible is taught in our worldly colleges and universities. "The natural man receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned."

This is the trouble with professors themselves like this one from Indiana, and many another who attempt to write books about the Bible in which they deny the fundamental doctrines it contains. The Spirit of God who caused the Bible to be written, is the only One who can reveal its meaning to the human heart or teach it to either young or old. Preachers, parents, Sunday-school teachers believe it! And seek His anointing power on yourselves and His illuminating grace on your hearers, your pupils and your children before you attempt to make its contents known to them.

* * *

The public was recently informed that the New York Advertising Club had awarded a prize for a "Why-Go-To-Church" poster to be used

"Why Go To Church?" as a full page ad in newspapers through the country.

It was a strange conception. A group of ancient British warriors were shown reclining before their chief, just why we do not know. But the text accompanying the picture was a "corker." It explained that the word "religion" came from two Latin words meaning "to bind together," and that the whole purpose of religion was to bind people together for a common purpose.

This common purpose was their own happiness and prosperity. "You want happiness and prosperity," said the poster. "You can't have them alone; why not join with your neighbor in praying as well as in working for them? Get the weight of a common aim, a common purpose, behind both your prayers and your work—go to church!"

Wonder of wonders! And we never thought of it! Why, if this is religion, and the world seems to think so, then the American Federation of Labor is a great religion, for it is a get-together for happiness and prosperity. And the farm board recently appointed by President Hoover is inaugurating another religion, while the bank mergers we are daily hear-

ing of are a religion also, and this country is in the midst of a mighty revival. Hallelujah!

* * *

On second thought, there must be something wrong about that poster. Religion may mean "to bind together," but so far

The Poster is Wrong as our knowledge and experience go, it depends altogether on the binder and the kind of binding. When

the people on this earth were all of one language and one speech they had the same idea of religion as this poster, and they tried it out. They said, "Go to, let us build us a city and a tower, whose top may reach to heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:1-4). They had a common purpose, their own happiness and prosperity, and they felt that they could not have them alone, so they joined with their neighbors.

It was there they erred. In the sphere of religion, we mean the right kind of religion, it is not the joining with our neighbors that accomplishes anything, but the joining with God and by God. The Babelites promoted the very disaster they had organized to prevent. "The Lord came down to see the city and the tower, which the children of men builded," and He confounded their language, and "scattered them abroad from thence upon the face of the whole earth; and they left off to build the city."

They said, "In union there is strength," but in that kind of union they found weakness. It is the unity of the Spirit, the Holy Spirit, that brings strength, and it is the strength which comes from the life of God Himself dwelling in men.

Man's religion seeks happiness and prosperity. God's religion is happiness and prosperity. Man's religion is effort, God's religion is faith. Man's religion says, "Go to church to get something." God's religion says, "Go to church because you have something." Man's religion says, "Come together for a common purpose." God's religion says, "You are together for a common purpose, quickened together, raised up together and seated together in heavenly places in Christ, and created in Him 'unto good works, which God hath before ordained that we should walk in them'" (Eph. 2:5-10).

* * *

Correspondents have begun asking, What about Premier Briand's idea of the United States of Europe, is it a fulfilment of prophecy? We cannot say as to that, but

Pan-European Federation we know that some

day the nations chiefly in mind in Mr. Briand's plan will assuredly come together under one head, the Antichrist. We know that, for the Bible expressly says so. Whether "this is that" is another matter, though undoubtedly it is a foreshadowing of it. European statesmen are pondering it, and there seems to be a growing conviction that sooner or later appropriate action will be taken.

Some seem to see in the French proposal a federation for the sole purpose of combating "American economic imperialism," as it is called. But a recent newspaper writer says, and truly as we believe,

that it is not so much competition with us that Europe needs to worry about as competition with Asia. The clutch of Europe seems to Asiatic statesmen like the clutch of death, and they intend to get rid of it. As we understand prophecy it is that which is foretold. When the Antichrist is at the height of his power, "tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy. . . . And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him" (Dan. 11:44, 45).

We believe the day is hastening on. We mean just now, the day when Christ comes for His Church. The day when she which is His bride will be delivered out of that hour of tribulation. And our hearts are weighted with desire as we cry out, "Come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

* * *

This is what one of our metropolitan dailies calls the Near East. It was, still is and will continue to be the crossroads of empire. There great **"The Crossroads of Empire"** battles for world dominion have been fought, and there the greatest battle of all is yet to be. As the daily says, "The flare-up in Palestine is but one illustration of the fact that the treaty at the close of the World War which was supposed to re-establish peace in the Near East on a permanent foundation, did nothing of the sort."

During the past ten years great things have been taking place in Turkey, and competent observers tell us that no one can understand the current of world diplomacy at the present moment who is out of touch with the personalities and events in that quarter.

Assuredly, we are on the verge of a momentous world movement of some kind. Men's hearts are failing them for fear and for looking after those things which are coming on the earth (Luke 21:26). And this is the strong reason why they are "saying, Peace, peace; when there is no peace" (Jer. 6:14). This explains the agitation for peace pacts and armament reduction. To these efforts we should not be opposed but rather help to bring them about, but our faith should not be pinned to them if we are looking for the coming of the Lord.

* * *

Helen Hunt Jackson, the daughter of Professor Fiske, of Amherst College, was born in 1831 and died in 1885. She married

Our Cover Poem Major E. B. Hunt, of the United States Engineers, and acquired a brilliant popularity by her poetry published under the initials "H. H."

She died at Colorado Springs and her body is interred on the summit of Mt. Cheyenne. Her monument is a pile of stones placed there by loving hands as they passed reverently by, so that from a distance it has the appearance of a part of the landscape. It is unnecessary to point out the appropriateness of Mrs. Jackson's poem, "The Pilgrim Forefathers," for our Thanksgiving issue. May it be read by young and old and bring its blessing with it.

Moody Bible Institute Monthly

Why God Asks Us to Praise Him

A Meditation for Thanksgiving Day

By Rev. Christopher G. Hazard, D. D., Catskill, N. Y.

EVERYONE who cherishes high standards suffers from disappointment and is often cast down by a sense of failure. There is such a difference between what we want to be and what we are. Our attempts fall so far short of achievement. Success may mean only the moving of the ideal further on, attainment reveals but a more distant goal; aspiration is always discontented. There come mortified and discouraged moods to all who strive after perfect character and noble living, to all who would put upon their work the stamp of worth and the garb of beauty. Even those who have done best with the materials of life are glad to receive a recognition that they cannot give themselves, a word of praise that they cannot utter. Life and its art are sometimes revived and stimulated by such tributes, as drooping flowers are by refreshing rain.

Praise is an angel, entered unawares, And full of strange, surprising ministries; Unconscious of herself, she only cares Lest truth return unnoticed to the skies. She bears us upward on her joyful wings And girds us to attempt the highest things.

But there is no such angelic ministry for him who surveys himself and his work with satisfaction and basks in the sunshine of his own praise with an itching ear to hear the plaudits of others. He receives his reward, but not from heavenly sources. The heavenly Father sends to him no messenger of recognition. There is not enough truth about his ac-

complishments to merit the divine notice and reward. By a strange perversion of his powers he who was intended to celebrate the divine glory has glorified himself.

How Shall We Think of God?

What then is the meaning of that love of praise and glory that is so much expressed in the Bible as God makes known to us His own desires? And what is the meaning of that promise that is so often given by those who pray when they say, "We will give Thee all the praise?"

Are we to think of God as one who wants to be encouraged, or as one who wishes to be flattered, or as one who enjoys the adulation of His prostrate subjects?

Does God long for what He forbids us to have?

Is God self-centered and jealous of His perquisites?

Is the idea of a great potentate who is carried away by the music of a great brass band a true idea of God?

Will God give us all that we want if we will give Him all the praise?

Verily, not thus does God desire praise and not thus does His Word demand it. But God does everything in this universe that is done, excepting sin. And this being true it must be acknowledged by all who deal truly with Him and who wish to recognize Him and know Him as He is. The glory of God is His manifestation of Himself, and the praise of God is our recognition of the worth and beauty of His doings.

It is for truth's sake that God cannot give His glory to another. It is because all the praise is due unto His name that God desires it. And it is because He wishes to be known by His children and to give to them all the treasures of His perfect work, that He is pleased by the true ascriptions of praise that glorify Him, and displeased by those short-circuitings of the great current of life that divert praise to ourselves. *It is for our sakes that God wants to be praised.*

The Secret of Fruitfulness

So when amid our best successes there comes to us the depressing conviction that all that we are and have done amounts to vanity and vexation of spirit, when we falter before the nothingness that is the real goal of an unbelieving life, there is a cleansing word of God that bids us seek life's fruitfulness in Christ.

And when, seeking our true success in the gifts and powers that come from the Creator through Christ, we feel troubled about our slow growth and small results, God sends earthly and heavenly assurances of His commendation now, and of our entrance into His perfect joy of perfect work at last, when every man shall receive his due of praise from his Maker and Saviour.

God's is the power and God's is the glory of our perfect history, promised to us in Christ and crowned by His "Well done, good and faithful servant, enter thou into the joy of thy Lord."



Childlessness the Nation's Curse

By Rev. Mark A. Matthews, D.D., Seattle, Wash.

NO SANE person can question the purpose of the institution of marriage. It is a divine institution for the glory of God, the happiness of man, the establishment of the home, and the propagation of the principles of purity and righteousness essential to the perpetuation of society. Matrimony was, therefore, eternally decreed by our triune God to bring together in the holy state of wedlock one man and one woman in order that they might establish the home and give to the world righteous sons and daughters.

"Children are an heritage of the Lord," they are God's richest gift to a home. Every child is more than a tenfold blessing from God, and many children increase those blessings. The natural, normal home is one filled with children. Nature demands that the home be crowned with child life.

The Attack on the Home

We are drifting away from the fundamentals and are ignoring first principles in many departments of life. The external influences of society upon the home have not been beneficial. The home is being attacked today, bitterly attacked, by society, its customs, habits, amusements, appetites, fashions and leaders.

The childless home is a menace to good government. Of course, we mean the home that is childless from choice and not because of physical disability. I have no reference to or reflection for the man, woman or home that is righteously childless. I am discussing those homes and those men who are childless because of the wicked conditions of society, who are childless because of their wicked and malicious actions, and who are childless because of their criminal choice.

Let us look at a few of the reasons for the existence of childlessness.

I.

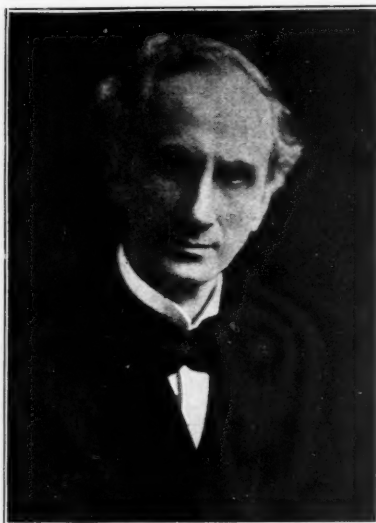
Economic Conditions

It is charged by a certain class in society and by a great many men and women who want the charge as an excuse, that there are economical conditions which prevent the child. That is a superficial reason and the charge cannot be sustained. The backbone of society is made up of the middle class—the common people, the plain folk. They have never used poverty as an excuse, nor have they complained because their children were deprived of the luxuries of life. Affluence, wealth and profligacy are the conditions in which few children are born, and the rich in the world are avoiding the responsibility of children.

When a young couple boldly and brazenly assert that economic conditions are to blame for the barrenness of their home, they know they are not sincere and honest

"Lo, children are an heritage of the Lord Happy is the man that hath his quiver full of them."—Psalm 127:3-5

in the statement. If the child does increase the financial burdens of the home it brings with those burdens 10,000 blessings. Poverty is not a reason, and if used as an excuse there is behind the excuse a criminal intent.



Rev. Mark A. Matthews, D. D.

No young couple is safe without the love, protection, light and leadership of a child. The young man who refuses to marry the consecrated, Christian girl because he is poor, is perhaps unworthy of the girl, not because he is poor, but because he looks at life too superficially. The girl whose life of extravagance and love for the vanities of this world make it impossible for the young man to marry her and give her a comfortable, though plain, home is a menace to society and is the direct cause of the childlessness of her would-be righteous husband.

She, because of her improper training, or because of her criminally indulgent parents, has created a superficial economic condition which the young man pleads as an excuse for not marrying. If she had good, hard common sense and had behind her a good mother with hard common sense she would be willing to marry a righteous, healthy, brainy, hard-working man and make for him a happy home filled with the lives of sweet children. The giddy girl who hates home and who premeditatedly plans to avoid the responsibility of motherhood, is a curse to society, and her mother is three times a curse to society.

II.

Social Environments

The very environment and atmosphere of society are both antagonistic to chil-

dren. It is absolutely impossible for a woman to be a dictator of present-day social frivolity and at the same time be the mother of a happy family. It takes time to be a mother and it takes time and attention to keep a home; it takes time, attention, consecration and sacrifice to rear righteous sons and daughters. The woman who gives her mornings to the streets, her afternoons to the bridge party, her evenings to the dance and her spare days and nights to the theaters, must logically do one of two things, namely, give birth to children and throw them out into the streets and into the lap of the cold world to be reared by charity or by the sheriff, or she must violate every law of nature and refuse to give birth to offspring.

Men Love Children

Men love children and ninety per cent of the childless men who are the husbands of frivolous women love children and long for them. They would be better men if their wives stayed at home and gave them children to gladden their hearts. The child is the greatest safety for the father and the greatest protection to the mother. Out of the cry of the child is born the patriotism of the world. Men are led by children, and they bravely give up their lives for the protection of their homes filled with children. In every man's breast is born a love for home. It may be ever so humble, yet every true man will give his life for it, but there are no men worthy of respect who would die for a boarding house.

Very often you hear misguided, superficial women talking about the wonderful advancement civilization has made and the matchless opportunities it has offered to women. I doubt very seriously whether women have been benefited by the alleged progressive steps they have taken. I care not what condition of society you create, if it drags the wife from the home it is a detriment.

Remember that home doesn't come into existence until the child is born. It is the child that makes the home; it is the child that makes the father and the mother. It is around the child that earth must throw its protection and heaven bestow its benedictions.

The Nation Needs Mothers

Therefore, those conditions of society which prevent women from becoming mothers are none other than damnable conditions.

This nation needs mothers, and every husband needs the love, sympathy and inspiration of children. Let the women perform their duty, and the government will grow stronger, society purer and mankind more righteous. The childless homes, made so by the premeditated plans of society-loving women, are to blame for the social corruption, degradation and infamy now

confronting the world. If the women were spending their time trying to establish homes, rear children and do their full duty, the world would witness the dawn of the millennium within an inconceivably short time.

III.

Improper Domestic Conditions

It is impossible to establish proper domestic conditions and relationships in the environment of a hotel, flat or apartment house. The flats and hotels are tolling the death knell of the home life.

There are landlords wicked enough and outrageous enough to deny children the right of living in their flats, hotels or apartment houses. The man who refuses to admit a child into his building is certainly an enemy of society, if not an undesirable citizen himself.

The idle wife who hasn't the care of a home and the cries of a child to engage her attention, time and effort, is to be pitied.

The blessings of childhood are beyond

the touch of the poet's pen or the painter's brush. No tongue on earth has ever been able to describe the strength of a darling child's arms as they encircle the fond father's neck; no poet has ever described the sweetness of a child's kiss. No composer of music has ever taught the heavenly strains of music in a child's laughter. The man who comes home and is greeted by a Christian wife and is cheered by loving, tender children is thrice blessed. He is the best type of a citizen, and is worth more to society and the government than a hundred childless men.

Remedy

What is the remedy for the childless condition which is today cursing the world? There is but one remedy, regeneration for the women and the men who are neglecting their duty to the home and to the world. Bring the men and women back from society into the home, erect the family altar, redeem the lives and hearts of the husbands and wives, make them consecrated Christians, and then out of their lives will come righteous sons and

daughters. Regeneration, consecration and absolute righteousness on the part of the husbands and wives of this country, will abolish the crimes of murder and prevention. Christianity is the only safeguard for the home, and Christ is the only Redeemer for the men and women who are today trying to tear it down.

Christ and the Child

Christ took the little child up in His arms and blessed it. He again took the child and put it in the midst of His contending disciples and said to them: "The child is the standard of simplicity, faith, sweetness, nobility and love." Become as a child in your simplicity and in your trust, follow Christ more implicitly than a fond child follows a Christian mother, and your home will be safe.

Introduce into the home plain Christian living, teach your children to resist the temptations to be extravagant, worldly and vain; give them the Bible, the hymn book, the Cross and Christ, and future generations will be saved the curse of childlessness.

How a House Becomes a Home

By Edith May Evetts, Vashon, Wash.



ONLY by the abiding presence of the Saviour may one's house become a home.

As the members of a household give Christ pre-eminence in their lives, will He lead them to deeds of kindness, to gentle caresses, to loving, compassionate looks, to words of sympathy and understanding, and to thoughtful ministry?

Aside from these gentler manifestations of love, Christian parents are occasionally led to that deep, firm love which requires chastenings and admonitions. These corrections are just as essential to a child's well-being as are the scourgings and purgings which God gives to His grownups for their growth and development in the Christian life.

But fathers and mothers must be careful to correct their children in a manner characteristic of loving parents and not forfeit this title to tyrannical authority. How much sweeter the home atmosphere is when we can gain the obedience of our children out of love and respect for us rather than through fear of us, under which smolders, oftentimes, anger and rebellion and even hatred. The beautiful title of Christian parenthood lies like a deep fertile valley between the great arid hills of parental despotism and parental indulgence. It is just as vitally erroneous to humor a child too much as it is to be too severe.

Co-operation Needed

Co-operation is one of the prime factors which helps to produce a Christian

"A house is built of bricks and stones, of sills and posts and piers;

But a home is built of loving deeds that stand a thousand years.

A house, though but a humble cot, within its walls may hold

A home of priceless beauty, rich in love's eternal gold."

home. That home is far from ideal where some one member becomes a martyr and takes the brunt of things that others may be relieved of the duties and obligations about the house.

How selfish is that girl who will allow her mother to become a common household drudge that she might be freed from the bothersome tasks of every day life! How void of feeling and consideration is that boy who will permit his father to shoulder burdens grievous to be borne that he might be shielded from the hard knocks along the way! And who can estimate the folly of those parents who will allow such conditions to exist within the home? It is not such parents as these who really love the deepest. The wisest, noblest and most loving parents are those who teach their children to share in the duties and responsibilities about the house, and to become capable and efficient in handling the affairs of life.

Withal, I wonder if it is not possible in the face of Jesus' promise to do whatsoever we ask in His name, for the hearts

of parents to be so united in love to the heart of the Saviour, so filled with His divine radiance, that the spiritual nature of their children will be drawn to God as the physical is drawn to a warm, glowing flame within the fireplace.

Set a Watch upon Your Lips

Another important factor in producing an ideal home is the right use of the tongue. The Word says: "The tongue is a fire, a world of iniquity." A young

man and his bride agreed after the wedding that they would guard the man's professional standing by never gossiping except when in their own homes and alone together. What a hateful practice, and that within the home of a young man and his bride! Not that any more could be expected of them than of those who have been married for years. But it is deplorable, nevertheless, that two young people sitting side by side before their own hearthstone, with the marriage certificate fresh in their hands, should permit it. It is deplorable that anything foreign to peace and beauty should mar such domestic tranquility. "Death and life are in the power of the tongue." So, "let us keep our tongues from evil, and our lips from speaking guile."

The law of kindness and love is in the Christian tongue. Even though we may have to rebuke and that sharply because of sin, let us ever bear in mind the exhortation of Paul: "If any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meek-

ness, considering thyself lest thou also be tempted."

"Let us love one another, for love is of God."

These exhortations which we read in God's Word to love one another do not, however, extend to anyone liberties which measure short of the standard of love which Christ has set. If we would have ideal homes we must never under any circumstances allow this so-called platonic love to creep into the home. Avoid it as you would a viper.

It is said that the home is the foundation of society, and any man or woman who intrudes into it is not a good citizen, and is therefore not entitled to the respect of the community. If such is the standard of good citizenship, what ought the standard to be which is built upon the solid Rock, Christ Jesus! Let us keep our homes pure and clean and unspotted from the world.

One Exception to the Rule

Only under one condition are we exhorted to be at variance with the loved ones of our homes and that is when they refuse to accept the glorious gospel of our Lord and Saviour, Jesus Christ. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his daughter, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Husbands and wives, fathers and mothers, sons and daughters must be willing to forsake all and follow Him, the Lily of the Valley, the Bright and Morning Star.

If we keep our eyes on Him,
He will bring our loved ones in.

Has He not said, "Ask anything in my name and I will do it"?

Before closing I wish to leave a word with young fathers and young mothers. Today, as all through the ages, they are inviting little strangers into their midst. How they profess to love them! With what care they nourish those little pink bodies. How they adore their innocent smiles, and with what exultant joy they listen to their first lisping prattle. They lie awake at night planning for their future welfare, their education, their material and temporal gains. But are they considering the spiritual and eternal prosperity of their little ones? Are they lifting up Christ before them first, last and always?

The Father Who Fell Asleep

Some years ago a little story went the rounds of a secular press about a father who took his little child one warm Sabbath day out into the field for recreation. The father sat in the shade of a tree, while the child played about him. At length the father fell asleep. When he awoke he looked and called, but not a sign of the child or a word of response. He ran to a near-by hill and called again, but only his echo came back to him. With a pounding heart he rushed to a precipice some distance away. Looking over he saw the mangled form of his darling lying on the rocks below! When he reached the

little body he picked it up, and hugging it to his breast he cried out in anguish, "I am the murderer of my own child!"

How we love our children in the natural! But, oh, do we guard with an infinite love their spiritual being?

In some home today a father grieves. Tears trickle through the fingers that support his bowed head. His soul cries out in anguish, "I am the murderer of my own child! I am twice the murderer of him whom I professed to love more than life! By neglecting his spiritual training I have destroyed him soul and body! I rested in the shade of material enjoyment and let him play, complacent in the

To a New House

By Marie Williams Vandegrift
Columbus, Ohio

This is the best—
Home and rest,
Heart of mine.
Love confessed,
Doubly blest,
Spot divine.

Heart of me,
Part of me,
Precious hours.
Homely needs,
Loving deeds,
Scent of flowers.

Hum of bees,
Whispering trees,
Laughter . . . tears.
Quiet prayers,
Lightened cares
Through the years.

House of peace,
God increase
Thy good store.
Shining hearth,
Heaven on earth
Evermore.



thought that he was being cared for by a loving father. But I fell asleep, and he wandered away to the hill of spiritual indifference, and then to the flowery precipice of carnal pleasures. There he lost his balance and fell into the pit of ruin and death!"

Yes, the heart of this father cries out for a hiding place, his naked soul for a covering, but the hills and the mountains over which his boy had trod cannot hide him now. His whole being paraphrases the cry of David, "Oh, my son, my son, would God I had died for you!"

A Brighter Side

In closing, let me present a brighter side.

In another home sits a father with an open Bible on his knee. He is meditating upon the gracious words of our Lord, "In my Father's house are many mansions. . . . I go to prepare a place for you." He is thinking of his eternal home, prepared by a loving Saviour, for himself and all his household. He has reared his children in the nurture and admonition of the Lord. He has no sigh of regret. His soul is lifted in praise and adoration to God, the Saviour of all his dear ones, as well as himself. At the end of this earthly pilgrimage I think he will take his wife by the hand, and will call back to his children, "Mother and I are going away now, but we will meet you a little later over there!"

CHRISTIAN GREETING CARDS GROWING IN FAVOR

One of the outstanding developments in the wide use of greeting cards at Christmas time has been the growing popularity during the last few years of Christmas cards emphasizing this day as the birthday of Christ. But many card designers seemed to forget that Christmas was Christ's birthday and the cards, while beautiful, were frequently devoid of any reference to the true significance of the day.

The present expanding use of Christmas cards quoting Scripture verses is probably the natural reaction to this former tendency and is a welcome recognition not only by card manufacturers, but also by dealers and Christian people everywhere of the enduring truth that Christmas and all that it implies of Christmas giving and Christmas spirit, would never have existed but for the fact of God's great gift to man on that first glad Christmas Day.

The pioneer in publishing Christmas greeting cards containing Scripture verses is the Gospel Trumpet Company, Anderson, Ind. They and other publishers are now issuing Christmas cards of Christian significance equal in artistry and beauty to the still widely used cards without Christian sentiments, frequently published by non-Christian people; and surpassing them immeasurably in the fullness of meaning to be found in the well chosen scripture texts which they carry.

CIGARETTES

Old Gold

"Not a cough in a carload," but you have to "cough up a lot" to buy a carload! The interest on a lot of "Old Gold" is spent on them, to no profit.

Camel

No camel would be fool enough to smoke one!

Lucky Strike

It is a *lucky strike* for the salesman for it is he alone who gets profits.

Barking Dog Never Bites

Smoking them *bites* a big hole in a man's income!

Chesterfield

"Chesterfield" has probably led many a man to the "potter's field."—J. E. Raynor, Los Angeles, Calif.

Moody Bible Institute Monthly

Poems for Thanksgiving Day

The Thankless and the Thankful Heart

By Mary Reed, Omaha, Neb.

I chanced upon a pile of sand
Containing bits of iron, too,
But though I searched with eye and hand,
None could I find the long day through.
Then gently I applied in turn
A magnet sweeping through, and, lo,
The tiny bits clung thick and firm—
A mighty law had made it so.

Just so indeed, it is in life,
The thankless heart sweeps through the day
Attracting bitterness and strife,
Inviting grief along its way.
The thankful heart, the kindly mind,
Rich blessings to themselves will draw,
Attracting, holding their own kind—
The working of eternal law.

He Doeth All Things Best

By Bess Wright Hamilton, Dallas, Tex.

If I should choose the road to fame,
To make myself a greater name,
And Thou shouldst say, "Not so, My child,"
I'd bow my head and Thee not blame.
I know Thy holy will is right,
Thou see'st far into the night—
Thy word is might.

If e'er my longing heart should burn,
And Thou stay that for which I learn,
And say, "It is not best for you,"
I'd pray Thy blessed way to learn;
In faith I'd place my hand in Thine,
And never murmur, ne'er repine—
Thy will, not mine.

If all my earthly hopes should fall,
And my dear friends Thou would'st call,
I'd trust Thee though Thou slayest me,
Thy precious way is best for all.
And if my way the path would shun,
No earthly glories to be won—
Thy will be done.

Sing a Song

By Edgar Daniel Kramer, Baltimore, Md.

Sing a little song, lad,
As through life you fare,
And you will be finding
That the pack you bear
Will grow strangely lighter,
As you journey on
To the flaming sunset,
Where your dreams have gone.

Sing a little song, lad,
And, in spite of woe,
You will mock the shadows
In the ways you go;
For a stumbling brother,
Harkening to you,
Will find that his burden
Has grown lighter, too.

The Love of God

By Fred Scott Shepard, Toronto, Can.

The love of God, so manifest,
Hath every passing moment blessed;
Now be this love by me confessed,
In gratitude.

The love of God, abounding, free,
Hath compassed all of life for me,
With gifts bestowed so graciously
In plenitude.

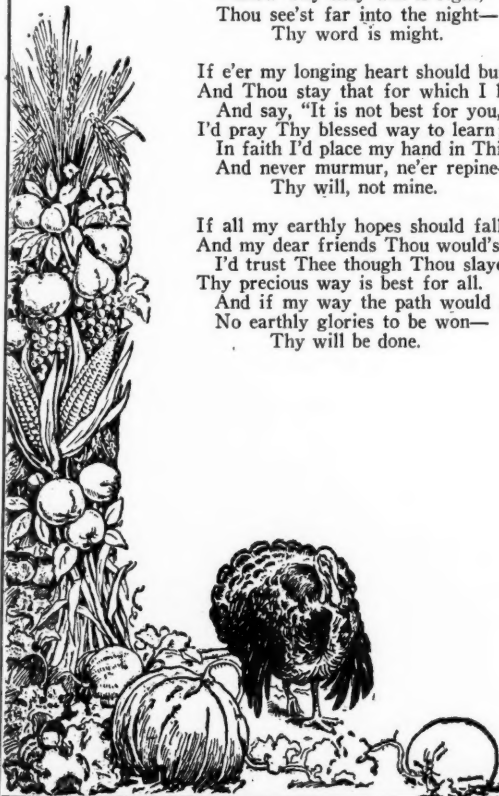
The love of God, in Jesus shown,
Hath ransomed me to be His own;
What tongue can tell or word make known
Its magnitude?

He Shall Give His Angels Charge

By Rena Stotenburg Travais, Elmira, N. Y.

My feet may wander, my strength may fail—
The hill too high or too broad the vale—
But I know that ever my soul shall live;
For He to His angels a charge shall give,
A charge to keep me in all my ways;
So why should I cease to chant His praise?

The way is dark and the world is large,
But yet He shall give His angels charge;
And they a vigil will ever keep,
The vigil of eyes that do not sleep,
The vigil of swords that none may know,
Guarding the way that I must go.



Christian Missions

The Only Solution for the World's Problems

*An Address Given at the Graduating Exercises of the Moody Bible Institute by
J. D. Eggleston, Ph.D., President, Hampden-Sydney College, Virginia*

BOLSHEVISM, or Communism, in the political world, boasts the international mind and outlook, offering as a solution of the world's problems the dominance of the proletariat. Bolshevism, or Communism, in the ecclesiastical world, commonly called Modernism, boasts the international mind and outlook, offering as a solution of the world's problems a social gospel, based on an enlightened humanitarianism.

Each believes that what we call sin is eradicable by processes of progress or growth, entirely independent of any personal regeneration through Jesus Christ.

Where Do We Find the "International Mind"?

The first international mind was that of Jesus Christ, and He offered the *one* solution for the apparently insoluble problems that face the world today. This solution can come only from the results to follow the proclamation of the gospel to the ends of the earth, obedience to the command of our Lord, "Go, teach all nations!"

Paul had the international mind, and had the church shown his zeal, the gospel would have been given centuries ago to every man, woman and child on the globe.

William Carey had the international mind, and in the annals of God ranks as the greatest statesman that ever entered the Indian Empire.

Hudson Taylor had the international mind, and because of him over 3,000 missionaries and teachers are spreading the gospel and, in the name of Christ, healing the sick in Inland China. Moody, Chapman, Torrey had the international mind. Every missionary of the Cross has it.

"Their coats of arms are noble deeds,—
Their peerage is from God!"

One of Kitchener's men, in an army hospital in his last days, wrote as follows:

"Lying here in a hospital . . . I have been thinking. You know I have been all over the world. Strange, that my thoughts always go back to the one theme of foreign missions, especially as I never thought of them before but in derision; and that too, notwithstanding help cheerfully given me at mission hospitals.

"It was so easy to prate about their uselessness . . . I refused to own the blessings that were conferred on the natives. . . . I might in common fairness have recognized who prepared the way for markets which I found so profitable, but I did not. . . .

"You sent me a New Testament. Reading at random one night, I was struck by the words of John 17:3: 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.' I realize now that this Friend cares for every savage of our race, even

as He cares for me, and why should He not?

"Ah, there is the secret of my contempt for foreign missions. I had not then thought of life eternal. I envy you fellows who have done so much for the cause. I would gladly die for it now when it is too late."

He then states that the splendid loyalty of subject races in the World War *was the fruition of the work of missionaries!* And in conclusion he writes to his friend that it is now too late ever to be his part to die in service for the King of kings. "I am saying," he adds, "that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle cry of the Christian church!"

The self-centered church is the dying, if not the already dead, church. The church that is not essentially a missionary church is essentially a Christless church; its members doomed to a fearful awakening at the bar of God. A non-missionary church is a non-propagating church, a sterile, barren church.

Why did our Lord put upon the church the burden, or privilege, of spreading the gospel? Because if the church did not have this incentive which encourages and nourishes every noble impulse of the human heart, it would become so besotted in selfishness, so callous to the needs of humanity, that it would not be worth saving. He who gives, gains; he who keeps, loses.

Is the Great Commission Practicable?

Now, how has the church obeyed the great commission? It was given nearly nineteen centuries ago, yet there are more heathen in the world today by hundreds of millions than there were when Christ gave His command! Every hour 4,000 souls are going into Christless graves, and this, nineteen hundred years after Christ gave the church its mission. Mohammedanism is growing more rapidly than Christianity. In Africa alone there are 100 Mohammedan missionaries to every Christian missionary!

Is it practicable to attempt to obey the great commission? We Americans pride ourselves on being practicable. Did Jesus Christ give a commission that was impossible? If He did, we should not be worshipping Him. If His command was not entirely practicable He was deluded.

Do We Believe That?

Some of the best informed missionaries have stated that the commission is practicable. Hudson Taylor said just before his death that the churches of England and America alone could evangelize the entire world—take the gospel to every man, woman and child on earth—in fifteen years,

if they would really set themselves to the task.

If the commission was practicable when Christ gave it, it is much more so now because of the open doors throughout the world; doors opened by the voluntary action of heathen peoples who will listen to our message as never before and in many instances are begging for it. Robert Bedinger, a missionary in Africa, says, "Give us enough missionaries to do intensive work in preparing the native leaders, and to do extensive work in superintending properly their efforts, and the problem of self-support will quickly solve itself."

I wonder how many have read, with prayer, that wonderful book by Dr. Belle Allen and Caroline Atwater Mason, *A Crusade of Compassion for the Healing of the Nations?* And that contribution of Mrs. Helen Montgomery, *The King's Highway?* And Patton's *The Lure of Africa?* And Hall and Barton's *The Near East?* And Mary Gamewell's *New Life Currents in China?* And Dr. Lambuth's *Medical Missions?* I might well add Jean MacKenzie's *African Trail*. These books, if read aright, will be read with tears and almost with strong crying; and should stir even the heart of stone. Here are vivid pictures of social service that should satisfy even a modernist—strong confirmations that all social 'service that is worth while is an inevitable by-product of the gospel of Jesus Christ.

Can Anything Be Substituted for the Gospel?

Is there any other dynamic that has sufficient potency to heal? Dr. Dennis is right when he says that "Christian missions at the present moment represent the *only promise and potency of spiritual resurrection in the dying world of heathenism.*"

No one can study honestly the Eastern religions and believe for one moment that the remedy is in any of them. Dr. Bedinger says, in *Triumphs of the Gospel in the Congo*,

"Their religion is one of fear. Terror surrounds them by day and night. The world for them is dominated by demons. Although by nature deeply religious, their religion brings them no comfort, no gladness, no hope. It is seldom that one hears laughter in a heathen village. How can fear have fellowship with mirth? Those things which make one buoyant and lovable are absent in their lives. When most religious, they are most fiendish." And now note this contrast when he says:

"There is one thing that stands out in bold relief against the dark background of heathenism. It is the influence of the village church. The missionary notices at once the striking contrast between the

Moody Bible Institute Monthly

Christian and the unbeliever. Everything about the Christian is different. He is neat in appearance and there is an air of cleanliness about him. No fetich dangles from his body. He is more considerate of women. The very expression of the face proclaims his emancipation from the bondage of fear. Deference and respect are accorded him, even by the chief. In his eye is the light of hope, and joy, and peace."

With such results as here pictured, what shall we do with this Bread of Life that is in our hands?

An Enemy Within Our Doors

The greatest menace to the church today is not outside her doors, but inside. There is a systematic conspiracy on the part of the traitors within the church—the ministers of Satan—to send missionaries of Modernism to undermine the faith of Christians in foreign lands, and to lead those who are not Christians to accept their subtle infidelity, rather than the beliefs of evangelical Christianity.

This caused the Bible Union of China to be organized with over 2,000 missionary members, to protest against this pseudo-gospel. This is not the gospel of Jesus Christ, for it eliminates the blood atonement, denies the virgin birth, ridicules the resurrection of Jesus, and scouts the deity of our Lord and Saviour.

When a writer, in a missionary magazine, declares that "we no longer go to India to make Christians out of Hindus, but to make Hindus better Hindus," we cannot pause in our own advance because of such betrayal, but must press on with renewed consecration.

"The missionary," says Dr. Turnbull, "who stated in a great gathering that 'we no longer go forth from the motives of passion, urgency and conviction, believing Christ to be the only Saviour,' may represent many unconverted minds, but he speaks for no real missionaries. Such words are the cries of defeatists and obscurantists who must be over-ridden in the continuing advance of those who love our Lord."

With these facts before the church, why do we delay in this great task and privilege? What is holding us back? Why do we tarry when the King's business requires haste? I was in a church recently that for fifty years has not furnished a Christian minister, or a Christian teacher, or a Christian nurse. In that time it had five pastors. That church is not giving, it is withholding. And this is not unusual.

What is the Matter?

Are we agonizing in prayer to God that He will send out ministers of the gospel, missionaries, medical missionaries, nurses, and teachers?

Are we dedicating our money and property to God, realizing that all that we have comes from His generous hand, that the giving that really counts with God is that which begins at the point of self-sacrifice? Are we covetous? Do we covet money, property, possessions, luxuries, the things that do not satisfy the soul, the bread that gives no life, the things of this world that cost so much and count so little, and that dissipate our ability to hand this gospel on to others? The native Korean, Chinese and African Christians put our home

churches to shame in the matter of sacrificial giving.

One thing the matter is that Christians have made the awful mistake of regarding Christianity and secular civilization as synonymous terms. Are they synonymous? Do skyscrapers and paved streets, long-distance telephones and radios, railway trains and swift moving automobiles and aeroplanes, metropolitan newspapers and illustrated magazines—do these and many other things that make our civilization so attractive, constitute Christianity? Can they take the place of Christianity?

Cornelius Patton says in his *Lure of Africa*:

"To the vices of heathenism, the heathen are now adding the *crimes of civilization*." And then he makes this terrible statement: "As to the main issue, there should be no divergence of judgment. Clearly, civilization finds itself on the wrong side of the balance; it has brought more evil than good to the African. . . . The best authorities do not differ on this subject. There are those who fear that our so-called Christian civilization will make as bad a mess of things in South Africa as Islam has made in North Africa."

In every country where missionaries are working they bear the same testimony.

God has opened the highways. He has put it into the minds of men to build railways, steamboat lines, telegraph lines, and printing presses. And for what purpose? Was it that Satan might use them for his purposes, that the world might wax fat with commerce; or that the messengers of Christ might carry the message of salvation, the gospel of healing for the nations?

The Real Task

Now, what is the real task in men and women and money? There are now needed in the Near East alone 500 new missionaries. Over 400 are needed in Japan, now; and the calls in China, India and other nations are in proportion. As for medical missionaries and Christian nurses, they are needed, badly needed, not by scores nor by hundreds, but by thousands. And it should be remembered that in the East only women missionaries, women nurses, women physicians, can reach the women. In China, with a population of 400,000,000, there are about 450 missionary physicians; one for every 880,000.

Isabella Bishop said, "I desire to bear the strongest testimony to the blessings of medical missions. . . . There is room for fifty medical missionaries in the world where there is but one now, and not only room for them, but a claim for them." And Bishop Taylor said, "When I find a field too hard for a man, I put in a woman."

As for money, we have it and to spare, and there are two things that can bring it out of its hiding places and set it to work for Jesus Christ: agonizing prayer based on an utterly surrendered life, and volunteers offering to go to take the message and the healing touch.

It is a glorious page that has been written by women missionaries and women physicians in the mission field. The work done by the pioneer women medical missionaries reads like a new book of Acts of the Apostles. It is impossible to describe the good these Christian women are doing.

Yet one is saddened to think how much more they could do if they were given those facilities of better equipment which we in America are so easily able to give them, and do not. And we should send them more help instead of allowing them literally to work themselves to death.

There comes to mind the name of Dr. Ellen F. Mitchell, who graduated from a medical college in New York at the age of fifty years and went to Burmah. During twenty-two years she "devoted all that she possessed, as all that she was, to her service of love and healing." She greatly desired a maternity hospital and training school for nurses in Burmah, but during the twenty-two years of her service the money for this was not forthcoming from our abundance. It was sixteen years after her death, a waiting period of thirty-eight years, before the hospital was built—a worthy memorial of the influence and work of this woman who gave her life to the service of medical missions. This instance is simply typical.

The Gospel Propagates Itself

There is no time to speak of the self-propagating power of the gospel. In every foreign country native Christians have arisen with knowledge, zeal, with beautiful consecration, to "carry on." Dr. Clement Owen, of my own church, on one of his itineraries went through a remote neighborhood, preaching and distributing tracts and portions of the Gospels. A few years later, after his death, another missionary visited the same neighborhood, thinking his own visit the first ever made by a missionary. He found a group of humble Christian worshippers there, the result of the work of one native led to Christ through Dr. Owen's visit! I think of that Korean pastor cast into prison by the Japanese soldiers and yet the means of leading fifty-nine souls to Christ in those few weeks. The love of Christ constrained him. Does it constrain us?

In conclusion: During the exaltation of spirit which accompanied the close of the great war it was everywhere declared that there would be a new era when the conflict closed. We were told that an almost millennial condition would be brought about. But there has been bitter disillusionment and fearful disappointment. Let us turn again, not with renewed effort, but with quadrupled effort, to the greatest opportunity in history for the service to mankind from which all permanent benefits will come. Back of all our problems is one trouble—sin; and there is but one cure—Christ.

Oh, let us to the work, to the help of these men and women on the firing line! And let us permit nothing to cool our ardor, to dissipate our energies, to turn us aside from our holy purpose to carry and to send the message that saves: that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Tribute to the Moody Institute

In bringing you this message, am I giving another illustration of taking coals to Newcastle? Certainly the Moody Bible Institute has been, and is, doing signal service in the missionary field. In my judgment there

has been no citizen of the United States, public or private, who has made a more profound impress for good on this country than D. L. Moody! And one thanks God and takes courage, when one sees that this

Institute, founded by him, is living up to his prayers and his wishes in the foundation of the school. And I trust that it is not amiss to tell you how deeply interested thousands of Christians are in its work;

how we thank God for every remembrance of you; how we pray that this school will continue to "carry on"; how we bid you God-speed in taking the pure gospel to the very ends of the earth.

Modern Psychology the Foe of Truth

The following is an abridgement of a great address by Rev. A. Z. Conrad, D.D., pastor of Park Street Congregational Church, Boston, Mass. It was given at a Bible conference conducted by the Moody Bible Institute in the First Presbyterian Church, Pittsburgh, Pa. (Rev. Clarence Macartney, D.D., pastor). The theme of the address was "Unshakeable Validities in a World of Storm." After an eloquent exordium dealing with the human personality in the face of unseen realities, the speaker entered upon that part of his message which we have chosen to set before our readers herewith.—Editors.



OF THE modern confederacy of foes which Christianity has to face there is none more subtle, more dangerous, than materialistic psychology. All mechanistic theories of the universe end in chaos. Postulate the personal-supernatural and you have a rational basis for cosmic exploration and discovery. Difficult problems will easily find their solution. Assume divine authorship and man, the crown and glory of creation, can be intelligently studied. On the contrary, a material hypothesis leads to a cosmic maze from which there is no exit.

In nothing is there greater disagreement today than in the findings of eminent psychologists. The idea of destiny is absolutely eliminated from the larger part of all mechanistic theories of the universe. Animalistic psychologies are those that accept organic evolution as a fact and consider man as nothing more nor less than a highly developed animal.

Christianity is unequivocal in declaring that the distinguishing feature of the human being in contrast with the activities of all that are below man, is the fact that man is working to a specific end. The moment the Spirit of God has entered into the heart of man, the ultimate goal commands his thought and controls his actions.

The permanent objective presented by the gospel of Christ is eternal life. This is to be the consummation of all desire, the fulfillment of every exalted hope, the complete satisfaction of every noble aspiration. What Jesus meant by eternal life is a destiny so pre-eminently desirable that all else is insignificant in comparison with it. The basic beliefs of Christianity are scientifically founded. Among them are these: 1. All vital truth essential to salvation and sanctification is discoverable and appropriable by every intelligent child of the human race. 2. Revelation and the interpretation of religious essentials are assured only to responsive souls. 3. Finalities and vital verities never change; there are basic truths on which we can build with unquestioning assurance. 4. Only a Christocentric conception of Christianity will explain it and interpret it. 5. Redemption is the vitally fundamental fact in Christianity. 6. Self-commitment to Jesus Christ as Lord and Saviour is the determining test of discipleship. 7. The king-

dom of God is permanently secure. 8. Profession and life must correspond. 9. The kingdom of heaven is an imperial kingdom, victorious and eternal.

How Far Rationalistic Psychologists Have Departed

Not one of these basic beliefs is entertained or accepted by rationalistic psychology of today, although it is well to remember that there is a section of psychological thinking which does accept all of them.

Beginning with MacDougall, of Harvard, whose doctrine of instincts practically declared there is no difference in kind between man and animals below him only in degree, we proceed to discover that successive psychologists have departed even farther than he did from the traditional psychological judgment.

Freud, of Vienna, attacked vigorously the position of MacDougall. He scoffs at the accepted psychology he finds in vogue, calls it antiquated and obsolete, and follows his theory to the bitter end, which for the individual being is extinction. His slogan and watchword is "psycho-analysis."

A new nomenclature has developed under the direction of Freud, Baudouin and Jung. Every school boy today is familiar with such words as "inhibition," "repression," "complex," "sublimation," "extraversion," "subliminal," "supraliminal," "rationalizing," "projection," etc.

Jung, of Zurich, who proposes a metaphysical psychology, dwells much on the ethical values of the subconscious mind.

Watson, the Freak

But we come now to the most extraordinary freak of scholarship which this century offers. John B. Watson, in his study of animal intelligence, made what he thought to be a great discovery. Under the title of "Behaviorism" he developed a new psychology. He asks the question, "Where has all this mumbling and fumbling gotten us?" He no longer deals with the human mind as his source of information about mind even, but he proceeds to study the habits of the white rat. He employs all sorts of mechanical contrivances and proposed to find all the secrets of human understanding and human action in his study of white rats.

What he did was to develop a white rat psychology. It is animalistic from beginning to end. He antagonizes and repudiates every accepted principle of true mental science. He makes ability to learn the criterion of intelligence. He finds the only difference between a worm and a woman, a beetle bug and a millionaire is ability to learn. Berman says, "Never until the twentieth century did the audacious moment arrive when an animal is set before us as the great exemplar for the elucidation of the true laws of human nature." Let us add that never since "the morning stars sang together" was the doctrine accepted that muscle twitching and gland oozings determine human activities.

No Place for God or Even Instinct

Behaviorism has no place whatsoever for God, duty and destiny. Unfortunately, however, it is quite the vogue in many centers of learning. In contractions of the stomach, we find what accounts for what the behaviorists call the "rhythm of activity."

Behaviorism has no place even for instincts. Instead it talks of "drives." We have the hunger drive, the sex drive, the fear drive, the love drive, and so on *ad infinitum*. It seems incredible that the use of "the activity cage," "the driving cage," "the maze box," "the problem box," and "the puzzle box" could furnish a psychology that sensible people would be willing to accept.

One thing Watson did for us. He showed us precisely where we would inevitably land if we accept organic evolution.

Following Watson we have Kohler and Koffka developing a monkey psychology known as "Gestalt." This is the German word for "pattern."

A True Christian Psychology in Contrast

In what great contrast are all these fanciful and even fantastic representations as compared with the simplicity, the dignity and the acceptability of gospel psychology. A true Christian psychology may use with great advantage the psychological terms of today. A place is left for intelligence and free will, for duty and for destiny. Christianity recognizes this universe as purposeful.

All mechanistic explanations of the world are valueless. Mechanistic psychology does not even touch the fringe of reality. The fact is, the final explanation of all things must be supernatural because they have a supernatural source. The great and unshakeable validities acceptable to the normal mind are perfectly evident. What are they?

1. Creation.

Every known fact in God's universe validates the first chapter of Genesis. The energizing reason of God motivated by love is the one and only thing that will account for the universe as we know it. Organic evolution as a theory is not supported in any direction by demonstrated or demonstrable facts. The explanation of diversity of species depended wholly upon the doctrine of the inheritance of acquired character. Lamarck said, "Either inheritance of acquired character is true, or there is no evolution." But Gregor J. Mendel proved that the law of heredity is a fixed and unalterable law, and that whatever variations are determined are beyond a peradventure positively limited to such a degree that they cannot explain at all the origin of species."

Sweet peas, sun flowers and guinea pigs under the manipulations of Mendel knocked into a cocked hat many of the conclusions which are to be found in *The Origin of Species*. Evolution fails to explain the origin of matter, the origin of motion, the multiplication of cells, the origin of life, the origin of species, development of sex, origin of mind, origin of morals and origin of will.

2. Communication.

The question of revelation and of authority is vital. There is a tendency to substitute psychology for Christianity. The truth about God and our relations to Him can never be finally ascertained except through revelation. There is a tendency today to shift the center of authority from revelation to personal experience.

3. Religious Experience.

The fact is, a reliable experience can come only through a perfect personality. Only such a personality could reveal God. Christ was the only perfect personality.

The validity of religious experience need not be questioned, but as a source of authority it is a perfect failure, except as it is the experience of a perfect personality which was that of Christ.

Christ's experience with God is our standard. The record of Christ's experience we have in the Gospels. There never has been any piracy so tragic as that which robs people of their faith in the reliability of God's Word as a final authority, solely because it is the record of Christ's experience with God.

The moral and spiritual perfection of Jesus guarantees the truthfulness of His relation with God. The verification of the divine attributes lies exclusively with those who are able to experience them. Religious experience is immensely valuable

as corroborating the testimony of God's Word to the soul.

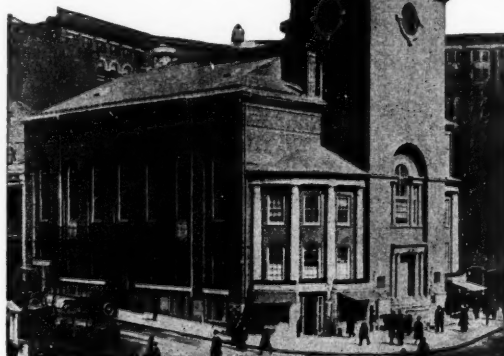
4. Incarnation.

Among the validities from which Christianity cannot be shaken, is the incarnation. One has said, "Blot out the manger cradle of Bethlehem, and the Roman Empire is without purpose, Athens had no mission, Egypt was an accident, and Judaism with a thousand years of prophecy was the frightful muttering of a race damned with insanity."

"If Jesus Christ was earth-born and not the child of the Virgin Mary, Christianity is a lie, fate rules the world, and the earth is no longer the universe of God."

5. Resurrection.

Another validity of transcendent importance is the resurrection of Jesus Christ from the dead. This is so fundamental and



Park Street Congregational Church, Boston, Mass.

pivotal that Christianity as a whole stands or falls with the reality or unreality of the resurrection.

6. Atonement.

Christ on Calvary is God's answer as to human worth. The atonement was a redeeming act of God, the highest manifestation of divine love. It was the one and only way in which sin could be successfully overcome and eliminated.

7. Regeneration.

The Holy Spirit is a dynamic whereby regeneration becomes a reality. No cultural attempts have ever been successful in transforming human nature. Only a new creature in Christ can find acceptance with God. We either have no center to our moral life, or we must find it in Christ's atonement.

A very essential fact in the earthly experience of Jesus was His death on Calvary.

The attempt to water down sin to a point where it can be treated pathologically, has been a dismal failure. Since sin is sin, redemption is imperative if eternal life is to be an experience. Modernism thinks Jesus Christ may have thought of Himself as the Son of God but not as God the Son. Redemption is effectualized through faith. The Holy Spirit is the agent of regeneration, and brings about the new birth.

8. Reconstruction.

Salvation is effected through the identification of the soul with Christ on Calvary, and progress is realized by the transference of affections to Jesus Christ. The reason why many a Christian fails to realize full reconstruction is because he stops with identification and does not go on to transfer his affections and center them upon Jesus. The new life in Christ under reconstruction is stabilized, socialized and rationalized.

9. Comradeship.

Comradeship with Jesus Christ is another of those validities which bring comfort, contentment and progress to the individual life.

The reason why the gospel of Jesus Christ finds heartiest acceptance with all those who aspiringly reach out after the higher life, is because it is rational, authoritative, universal, theistic, redemptive, regenerative, ethical, vitalizing, directive, stabilizing, faith-producing, consolatory, hope-awakening, death-destroying.

Such is the glorious gospel of the blessed God. It presents a series of unshakeable validities in a world of storm which give security and godlikeness to life.

MEDITATION

The Old Testament saints were great meditators. Isaac "went out to meditate in the field at eventide." He got away alone so that he could think. I know scores of people who, at the close of the day's work, rush off to the place of amusement, where the crowd gathers, where they won't have to think. The Psalmist meditated on the person of God: "My soul shall be satisfied with marrow and fatness . . . when I meditate on thee in the night watches." Do you ever lie awake at night? What do you think about? Try thinking about the person of God. He meditated on the works of God: "I meditate on all thy works; I muse on the work of thy hands." What do you think about when you are driving over the majestic mountains and along the beautiful valleys and through the mossy glens? Do you meditate on the works of God, or do you wonder how fast you can drive and safely make the next bend in the road? The Psalmist meditated on the Word of God: "O how love I thy law, it is my meditation all the day." "My meditation all the day." How different he was from the average person today. So concerned was he about his thoughts that he prayed, "Let the . . . meditations of my heart be acceptable in thy sight, O Lord."—Rev. Guy Edward Mark, Somerville, Mass.

The Tragedy of the Wailing Wall

By Rev. Elias Newman, St. Louis, Mo.

WHEN we left the Holy Land only a few months ago, all seemed well. It is of course true that the triumph of Zionism meant to many Arabs the supersession of their culture and civilization by an altogether different one. They saw clearly that Zionism involved a new economic system with which they could not hope to compete. But Arabs are usually an accommodating people and can adjust themselves to any relationship that will promise enough food and shelter.

Underlying Cause of the Outbreak

Arabs and Jews were making friends with one another; many were learning to speak Hebrew. At the time of the disastrous earthquake Jews and Moslems helped each other like brothers. The common people were beginning to see some of the practical benefits of having large numbers of Jews in their midst. The scale of living had risen, wages were higher, opportunities greater, and economic movements swifter. The only opposition remaining seemed to be that of the effendies, or upper class, who had maintained a sort of feudalism over the fellahin of the villages. This can be partially explained in the fact that the working class were better off with Zionism than without it. Zionism was destroying the feudal system.

These rich Arabs were on the alert and ready to make capital out of the slightest error on the part of the Jews. They always found willing allies in some of the fanatical Moslem sheikhs and oriental Christian priests who were ready to stir up their followers on the slightest provocation, real or fanciful.

The clash began not by a controversy between unbelieving Zionists and Arabs, but between orthodox believing Jews and fanatical Mohammedans. It was over religion and not politics.

Whatever may be said by the man ignorant of God's divine plan for Israel or Israel's divine right to Palestine, it must be conceded that Jews have remained in sole possession of this little scrap of their past almost without intermission all

through their long exile, with the exception of about 200 years when the Romans did not allow Jews in Jerusalem. Hence it was a grave mistake on the part of the British authorities to permit the cunning encroachments of Islam to be made upon the traditional and inalienable rights of or-

Constantine, the emperor, allowed the Jews to come once a year for special prayer. Jerome makes a touching allusion to the remnant of mourners who, in his day, bribed the Roman soldiers so that they might go unhindered and weep over the ruins of the Holy City.



The Wailing Wall, Jerusalem

During the Middle Ages, under Moslem and Christian regimes, Jews were in the habit of repairing hither to bewail the downfall of Jerusalem.

The Chaliph Omar in the seventh century, when he built the Dome of the Rock over the old stone of sacrifice, allowed the Jews to worship at the wailing wall which adjoined the mosque he built.

About ninety years ago, through the instrumentality of the late Sir Moses Montifiore, the sultan of Turkey, again gave the Jews of Jerusalem the sole right to occupy the space before the wall for religious services and they have maintained this

thodox Jews without their taking very severe measures for their protection.

right unhindered till recent months.

History of the "Wailing Wall"

The west wall of the ancient Temple of Israel, designated *kauthal ma arbe* (the west wall), and called by the non-Jewish world the wailing wall, the immediate but not the chief cause of the trouble today, is one of the most ancient and authentic sites in the whole of Jerusalem. It is reached by going through the Jaffa Gate and entering the main street leading to the so-called Mosque of Omar, whose proper name is the Dome of the Rock, built on the site of Solomon's Temple. By a couple of narrow turns on the left one soon comes upon the scene of the old wall situated in the miserable quarters of the Mughrebin Arabs (Moslems from north-west Africa).

The celebrated wall which bears the name "wailing wall," is fifty-two yards in length and fifty-nine in height, with some fifty feet below the surface of the present paving. The nine lowest courses of stone consist of huge blocks, among these is one sixteen and one-half feet long and thirteen feet wide.

As far back as the Roman days the Jews were allowed to venture here and engage in religious devotions. At this place

A Touching Sight

The wailing wall presents one of the most touching sights in the Jerusalem of today. At any time of any day, Jewish figures can be seen leaning against the weather-beaten wall, kissing the stones and weeping. The men often sit here for hours at a time, reading their well-worn and much-used Hebrew prayer-books or psalters. Here all types of orthodox Jews from all parts of the world can be seen, and a special service is held every Friday evening at sunset.

At this time a special litany is chanted. The leader prays:

"For the palaces that lie desolate;
"For the Temple that is destroyed;
"For the walls that are overthrown;
"For our majesty that is departed;
"For our great men who lie dead;
"For the precious stones that are burned;

"For the priests who have sinned;
"For our kings who have despised Him."
After every petition the congregation responds,

"We sit in solitude and mourn."
Another form of service used is as follows:

"We pray Thee, have mercy on Zion!"

Moody Bible Institute Monthly

Response: "Gather the children of Jerusalem."

"Haste, haste, Redeemer of Zion!"

Response: "Speak to the heart of Jerusalem."

"May beauty and majesty surround Zion!"

Response: "Ah! turn Thyself mercifully to Jerusalem."

"May the kingdom soon return to Zion!"

Response: "Comfort those who mourn over Jerusalem."

"May peace and joy abide in Zion!"

Response: "And the branch of Jesse spring up at Jerusalem."

The type of Jew frequenting the wailing wall was the deeply spiritual, who stood aloof from the efforts of modern Zionism, who daily prayed and expected a personal Messiah.

The Zionist likewise had little in common with these sincere and spiritually-minded Jews. His hope was not in the coming of a personal Messiah but in the

hope and glory of political realization; he trusted in the arm of flesh.

I shall never forget an experience I once had at the wailing wall a few years ago, when witnessing the efforts of the late saintly David Baron as he stood by the wall leading an old Jew to the feet of Jesus.

The heart of evangelical Christendom will go out in sympathy to these orthodox Jews in the hour of their trial and suffering.

Preaching to the Jews at Atlantic City

By Rev. Solomon Birnbaum, Director of the Jewish Missions Course, Moody Bible Institute of Chicago

THE Boardwalk of Atlantic City is over ten miles long, and during the summer season it is the gathering place of more than fifteen million people. Perhaps no more varied cosmopolitan and immense crowds all bent for pleasure could be found anywhere else in the world than on the boards of Atlantic City during the summer season. Yet among the multitudinous scenes and shows that attract the eye in all that concourse, one thing seems to be persistently excluded, namely, any reference to God or religion. There is no indication on the Boardwalk that Atlantic City belongs to what is called a Christian country. What would Jesus do were He in that multitude, and what is our responsibility toward that mass of people?

Innumerable fads, superstitions and quackeries are ever in progress on the Boardwalk on a paying basis. It has been said that many of their advocates earn enough during the summer season to live comfortably the rest of the year. Yet Christian work seems altogether abandoned on account of the expense. Is only the church of Christ so poor and helpless that it cannot afford to establish and maintain a testimony to the Lord in this apparently God-forsaken place?

For several years, the writer has been visiting Atlantic City during his vacation, and has taken hold of every opportunity to preach the gospel on the sands by the Boardwalk. Through the good offices of some local people, a permit was obtained from the city authorities for the work and a group of faithful workers secured. These have come from the Moody Bible Institute, the Hebrew Christian Alliance and several of the Jewish missions on the

East coast. During the last summer the local Jewish missions under the auspices of the American Board of Missions to the Jews of New York, and the Friends of Israel Prayer Circle were especially helpful.

The meetings were carried on nearly every evening and were well attended. Indeed, the interest was so unusual that the enemy was kept busy, and chiefly

one evening on returning to the Boardwalk after the meeting, three young men approached us and, after some talk, surrendered themselves to the Lord Jesus. Undoubtedly many more were ready to make the decision, but we had no opportunity of talking with them personally.

We do not know that we shall ever be able to regain our permit for open-air preaching at Atlantic City, but perhaps after several years of work on the outside, the Lord may have a better opportunity for us in the years to come. In other words, we hope and pray that we may have a comfortable, spacious hall on that Boardwalk where the multitudes may come and hear the gospel, both Jews and Gentiles. Will not the readers of this story pray for us to this end?



This photo shows the platform and a portion of the Boardwalk where the meetings at Atlantic City were held; also some of the workers. Mr. Birnbaum is standing on the platform and the baby carriage below is occupied by his son, Paul David Birnbaum. The other three children are those of Mr. and Mrs. Burgen, Jewish missionaries located in Philadelphia. Next to Mr. Burgen are standing in order, Mr. Haberer, Mr. Cottingham, Mrs. Birnbaum and Mr. Liebhaber. Messrs. Haberer and Liebhaber are graduates of the Jewish Missions Course of the Moody Bible Institute.

through the instrumentality of an ex-Baptist preacher who carried on a quack-erist talk opposite the place where our platform was situated, our permit was revoked. However, this took place only toward the end of the season, leaving us a wonderful opportunity of preaching the gospel to many Jews, both men and women, for most of the season.

The preaching was both in English and Yiddish, and many were deeply stirred. Among the outstanding incidents, I might mention that one Jewish woman called out in the words of the jailer of Philippi: "What must I do to be saved?" Also

show, but concerned with the eternal verities.

I frequently view with cynicism, contempt, and even grief, the advertisements I see outside some churches, trying to compete with the movies, because I feel that the people who are drawn by that sort of thing go away with as little permanent profit as those attending other forms of entertainment.

Let the church get down to realities; back to her true mission of spiritual things. And if the church does that then the application of religion will take care of itself.—Premier MacKenzie King.

THE RIGHT ATTITUDE

The greatest endeavor in the lives of men should be cultivation of what I might term the right attitude. And in obtaining that right attitude there is no influence comparable to that of the church—a church not diverted by this sideshow and that side-

The High Priest on the Day of Atonement

By Rev. P. A. Klein, Seattle, Wash.

THERE is an impression that the high priest entered the Holy of holies but once on the day of Atonement, which day came but once a year, but the fact is he entered there twice on that day.

It is necessary to see this in order to rightly understand the type of Christ that is found in the high priest of the Old Testament. Turn in your Bible to Leviticus 16 and read verses 3, 4, 6 and 11-14. Thus you will easily see that here we are occupied only with Aaron and his sin offering, which is for himself and his house. His sin offering is a "bullock." Notice where he takes the blood of the bullock and what he does with it.

Now read verses 5, 7-10, and 15, and note at verse 15 what Aaron is told to do.

In these verses we are occupied with a sin offering for the people of Israel. Their sin offering is a goat. There is a different way of selecting their sin offering from that of Aaron's. Keep in mind also, the difference in the animals, one a bullock the other a goat. Note, too, that in verse 15 he is to do with the blood of the goat as he did with the blood of the bullock. Thus he enters twice into the Holy of holies.

But some one may say, Do we not read in Hebrews 9:7 that the high priest went into the second Holy place once a year? Yes, but it also says that he offered for himself and also for the errors of the people, and in Hebrews 7:27 that the high priest offered first for himself, and then for the people. Once more you have two entrances as we saw in Leviticus 16.

Now look again at Hebrews 9:7 and you will see the double work taught there, but not so plainly.

This was necessary, for the high priest entering into the Holy place was a type of Christ entering into heaven. A sinful high priest could not thus typify a sinless high priest, so Aaron was directed to go in first into the Holy place with the blood

Thus we observed a beauty and perfection of type in the work of the high priest which we could not otherwise see. A glorious harmony exists in the inspired Word of God for which we give praise to Him and to His Son Jesus Christ our Lord.

HINDRANCES TO REVIVALS

"William Morgan's expose of Freemasonry was published in 1826. The consequent excitement and discussion continued until 1830. In the meantime the churches had very generally borne their testimony against freemasonry, and resolved that they could not fellowship adhering Masons.

"As a consequence the Masonic Lodges generally disbanded and gave up their charters. There was a general stampede of professed Christians from the lodges. This prepared the way, and in 1830, the greatest revival the world had then ever seen commenced in the center of the anti-masonic religion, and spread over the whole field where the church action had been taken until its converts numbered 100,000 souls."—From Revival Lectures by Charles G. Finney.

THE TORREY FAMILY

In 1660 William Torrey, of Weymouth, founder of the Torrey family in this country, wrote a work (published in 1757) called *A*

Brief Discourse Concerning Futurity, which is one of the very finest treatises of prophetic truth published in colonial America, and Dr. R. A. Torrey descends directly from this strong Christian layman, in the ninth generation.—Wilbur M. Smith.

Autumn

By Nellie Sumner Brooks, Dayton, O.

Do you see the golden glory
Of the yellow autumn leaves?
Diadem, serene, and hoary,
Of the summer's ripened sheaves—
Oh, it tells a tender story
Of the glory age receives!

For our youth is as the springtime,
With its leafage fresh and fair;
Middle life, like summer's branches,
Spreads protection everywhere;
Aged saints, with autumn colors,
Shed a glory in the air.

Oh, there is a golden radiance
When the autumn leaves abound;
So, in age, when hearts and footsteps
Ways of righteousness have found,
Like the maple at my window,
Hoary heads are glory crowned!

of a bullock and make an atonement for himself. Then, being typically clean, he entered the second time for the people and came out the second time on their behalf without sin. And so also Christ will appear a second time without sin unto salva-

CHANGE OF ADDRESS

Notice of change of address of your Moody Monthly should be received in the magazine office by the tenth of the month to affect the following month's issue. For instance if you desire the address changed for your December number, the Monthly should be notified of your new address not later than November tenth.—Publication Manager.

Will You Help Broadcast This Soul-Stirring New Book? Adventures in Soul-Winning

By GEORGE T. B. DAVIS
Introduction by Charles G. Trumbull

Here is a thrilling new book—just off the press—first edition 20,000 copies. It is crammed from cover to cover with stirring stories of conversion. It gives the cream of the experiences of George T. B. Davis during the past quarter of a century. It reveals the marvelous power of the Word of God to lead souls from darkness into light.

Send the book to saved relatives and friends to cheer their hearts, and to quicken them to new zeal in soul-winning. Send it to unsaved relatives and friends and students, with earnest prayers

List of Chapters

- I—How I Began the Adventures
- II—Adventures at Home and Abroad
- III—Adventures in Korea
- IV—Adventures During the World War
- V—Adventures in China
- VI—Adventures in Prisons
- VII—Adventures on the Sea
- VIII—Adventures in Mexico

that they may be led into the light as they read its stirring narratives.

The book contains 96 pages with 12 pages of pictures. Price 25 cents a copy, postpaid. Ten copies sent postpaid for \$1.50 or 15 cents a copy. Twenty-five copies sent for \$3.00 or 12 cents a copy. Simply send the money, and list of names and addresses, and the books will be forwarded to the different addresses, postpaid. (These prices are very close to cost and any profit received from the sale of the books is immediately turned in to the Million Testaments Campaign fund.)

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Hundreds of missionaries, pastors and workers in Latin America are appealing for New Testaments to help in saving perishing souls.

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Please send me also..... Prayer Cards for promoting intercession for Latin America.

NAME

ADDRESS

Missionary Department

William H. Hockman

CRITICAL SITUATION IN PERU

We are indebted to *The Neglected Continent* for illumination on the serious religious situation that has suddenly developed in the Republic of Peru. As reported by our Protestant missionaries from various widely separated sections of Latin America, the recent events enacted in Rome have served to stimulate very noticeably the nerve of papal political aspirations. Immediately following the formal recognition of the Vatican as an independent free state, Romish ecclesiastical authorities all around the world have drawn a deep breath of satisfaction and assurance, and have begun to lay plans for a more pronounced assertion of the old claims to worldly power and dominion. In those fields where Protestant missions have in recent years been making a telling impression upon the Catholic masses, we find a vigorous effort on the part of the priest to recover lost ground, either by a kind of counter-reformation or by violent opposition, or both. For instance, in Costa Rica, where the Latin America Evangelization Campaign has gained such a wide and favorable popularity, the Roman Catholic leaders have recently attempted to secure action of Congress permitting the return of the Jesuits, in order to counter the influence of the Bible teaching and preaching conducted by Mr. and Mrs. Strachan and fellow workers. Notwithstanding strong political influence, including skilful lobbying, this proposal was defeated by a large majority, and the Jesuits are to be kept out of Costa Rica.

Putting Out the Light

In Peru, however, matters look dark. Notwithstanding the fact that religious liberty was a few years ago guaranteed by constitutional enactment, the privileges so greatly enjoyed by Protestants for a brief spell now seem threatened by presidential decree that virtually nullifies the Constitution. Since successful missionary planning is always dependent upon reaching the youth, and the evangelical forces in Peru have in recent years been making great strides in elementary mission schools, the powers behind the throne have inspired a movement to crush at one blow all such evangelical education, particularly among the Indian population.

The Decree

"The President of the Republic, in view of the facts;

"That although the Constitution guarantees the liberty of worship, this should not be exercised in such a manner that schools become converted into centers of propaganda for sects which are opposed to

the religion which the nation professes; "That the educational establishments in which are propagated religions opposed to that of the State, are carrying out a work which is destroying the national unity, the which it is incumbent upon the government to guard and strengthen;

"That this propaganda is more obnoxious when effected among the indigenous scholastic population, which should be specially



A stone door built by the Incas in Cuzco, Peru

protected by the State;

"Decrees:

"Article 1. In the educational establishments which are in operation in the Republic, both official and private, doctrines which in any sense are opposed to the religion of the State may not be taught.

"Article 2. The private educational institutions in which this decree is infringed will be closed. The government may, in such cases, confiscate in accordance with the law the respective buildings and educational material.

"Article 3. Moral and religious education shall be given in all the colleges and schools of the Republic, both official and private, subject to the plans, programs, and decrees which the government may make, and in accordance with the text-

books approved by the ministry of education." (Articles 4 to 7 are of similar purport.)

Darkening Skies

"Some time ago, the people in Cuzco presented a petition to open an evangelical center of secondary education. That petition was pigeonholed unanswered. A personal interview with the official in question elicited the information that he would close every Protestant school in the country if possible.

"Last week one of our Sunday-school boys came to us and told us that the nuns had been around to his school (a state normal school), and had put them all under the obligation of confessing to the priest weekly. This little boy, Aliro Zuniga by name, immediately put up his hand and said that he was a Protestant; whereupon the nuns told all the rest of the boys to spit on him, which they did. This in civilized Lima, one of the world's capitals!

"Of course, all this means that unless the law is repealed, all points of contact by educational methods are lost. Indians who were being taught to read in order to possess their own Bibles can no longer have this joy. Children who come to our Sunday-schools will either receive Catholic instruction during the week, with consequent obligatory confession and mass, or else they will receive the necessary dispensation and either be marked for persecution or be got rid of by the school in some way or other. 'Back to the Sixteenth Century,' seems to be the motto."

ISLAM IN INDIA

Rev. N. F. Silsbee in *Darkness and Light* gives an outline of Mohammedanism in India that merits the careful reading of all students of world missions. In this brief article we find a presentation of data that impresses us with the serious potentialities of the large Islamic community in a land where the birth throes of great movements are causing worldwide uneasiness and alarm. Out of the general chaos of political,

social, and religious unrest, Mohammedanism looms up as a great force to be reckoned with. Excerpts from Mr. Silsbee's article are as follows:

"The average Western reader in thinking of Islam will turn in his mind to such countries as Arabia, Persia, Turkey, and the countries of North Africa. This is, of course, most natural. The contacts which the West has had with the Moslems have been largely through these countries. This popular perspective is, however, rather out of focus in several important particulars. In the first place, it fails to visualize the great territorial extent of Islam. It also fails to grasp the diversity of Islam. And finally, from the numerical standpoint, it is seldom realized that nearly one-third of the entire world of Islam is to be found in India. This alone gives Mos-

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"Your Annuity Bonds seem to me eating the cake and having it too; high present income, no tax on it as I am not in the income tax class now, and the assurance that when I go, the money is already in the hands of the Society that I have known and loved so long, for the best work in the world."



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lem India a most important place in any consideration of the Moslem world as a whole.

"Moslem India feels very keenly a responsibility for the welfare of the Islamic world as a whole. Geographically she is in almost the very center of that world, and because of her contact with the spiritual currents so natural to the life of India, she is second to none in zeal for the faith of Islam. While Moslem India has been keenly observing the revolutionary steps taken by Turkey, such as the abolition of the Caliphate and the veil for women, and now practically the repudiation of Islam itself as the state religion, she has not allowed these things seriously to affect her own life, and is quite capable of starting a strong reactionary movement, an Islamic 'revival' as it were, that would have its effect, religiously and politically, on the entire Mohammedan world.

Moslem Missionary Activity in India

"Moslem India is the most active in the press of any Mohammedan country, there being 222 periodicals. About 160 of these are in Urdu, fourteen in English, and the others in various vernaculars. Most of these are more than newspapers and magazines in the ordinary sense, and many of them have the definite objective of disseminating and defending Islamic doctrines, not a few of them being bitterly anti-Christian.

"In North India there are many organizations for propaganda, with branches everywhere. The definite watchword is, 'The Islamization of all India.' Among the published aims of one large society we find the following clause: 'To work for the conversion of the eighty millions of the depressed classes of India is the chief aim of our workers.' At Karachi a large meeting of one of the societies was held at which circulars appealing for about 2,500,000 rupees for an endowment fund were distributed. The following is an extract: 'Christian missions have been at work in India for some centuries. Their organization is perfect, their funds are enormous, and their methods of work are effective. Hundreds of different missions, hundreds of institutions and societies, and thousands of workers constitute the strength of the Christian propaganda. Thousands of Moslems have already fallen a prey to the Christian missionary, and there are yet greater dangers ahead.' These are but samples illustrating the fact that Islam is the only religion seriously bidding with Christianity for worldwide dominion, and the importance of India as a center for its missionary program.

Neglected by the Christian Church

"Today there are over twenty-five millions of Moslems in Bengal (sixty-nine millions in all India), more than in Arabia, Egypt, and Persia put together. They are all very energetic in the propagation of Islam, and it is thought by some who know conditions intimately that in a few years most of the lower races will become Mohammedan unless they are very soon evangelized. . . .

"What has the church of Christ done to reach the Moslems of India?

"After all has been said, it is but simple

Pioneers for Christ

THE divinely given passion in the heart of Paul was to preach the Gospel in "the regions beyond" so that in those places "where Christ was not named" there the Message of Life should be given.

Today this passion should dominate the life and direct the service of every follower of Jesus Christ. Nearly one-half of the people now living on the earth have never heard of the love of God or of a Saviour who died for them and rose again.

The Christian and Missionary Alliance is fully committed to the work of world-wide evangelization. Our present share of the harvest field lies in more than twenty countries and principal colonies and includes about 65,000,000 people, mostly pagans and Mohammedans.

Many other fields await the messengers of Christ. Scores of tribes, each with their own separate language or dialect, should be entered with the Gospel.

Our responsibility includes:

Preaching the Gospel in 34 languages
Translating the Bible in 8 languages
Actively seeking to enter other tribes and language groups in

French West Africa

French Congo

Southern Philippines

Laos

Tonkin

Eastern Siam

Among Indian tribes in South America

Aboriginal tribes in China.

God is blessing and prospering. Last year 1,589 converts were baptized in our Congo Mission, 939 in French Indo-China, 125 in Japan, 153 in India and many in the other fields.

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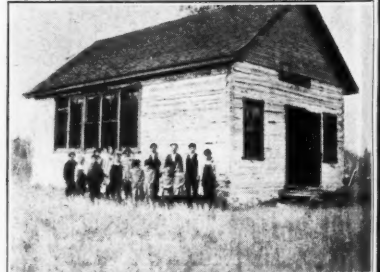
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So said a young man of twenty, living in this rural district of Manitoba when told that the C. S. S. M. had started a S. S. in the above log school house. None of the children raised here had ever been in a S. S. or Gospel service. Twenty-five other school districts visited on this trip of our missionaries were found almost as destitute. Some of the children had never even seen a Bible. Now 570 of them are enrolled in one Bible memory contest, several S. S. are in session and others in prospect.

Indeed the opportunity offered and the response of this situation is typical of hundreds of public school districts all over Western Canada.

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November,

truth to say that the bare fringe of this great work has been hardly touched. The risen Lord is calling on His people in this generation to go forward and claim the unpossessed territory. It is strikingly evident that the time is ripe for a worldwide spiritual crusade for the conquest of Islam, including Moslem India. After more than a century the prophetic dream of Henry Martyn is still awaiting its fulfillment, and our blessed Saviour Himself is still waiting to see the travail of His soul for the Moslem world and be satisfied."

PROPERTY RIGHTS IN CHINA

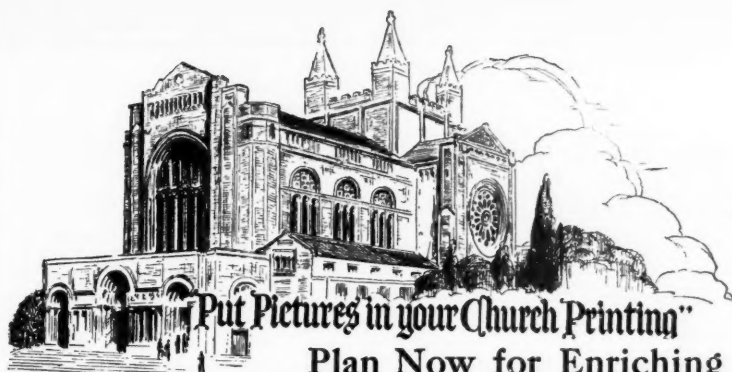
For several years a vigorous agitation has been carried on by the young Nationalists, demanding the recession of certain long established treaty rights enjoyed by foreigners residing or traveling in China. For very obvious reasons the various outside powers reserved the right to exercise jurisdiction over their respective nationals, and protect their persons and property from the injustice or cupidity which characterizes oriental communities.

With the new patriotism and aspiration to be reckoned along with the enlightened and progressive peoples, has come a demand that, whatever may be the actual prevailing conditions, China should be dealt with as though she measured up to the fondest dreams of what she some day might and ought to be. Hence the persistent agitation and negotiation for the cancelling of extra-territoriality.

While a few courts of real justice are in existence, and many others projected on paper, the general conditions prevailing throughout the country are no improvement over the old Manchu days, but rather the reverse. Such chaos exists in most sections as has seldom been seen in any land, making official irregularities all the more easy, and such irregularities as tax our imaginations to believe. But for the constant protest and pressure of consular and diplomatic officials, probably little foreign property would by this time be left inviolate. Just what it would be like if all such restraining influence were withdrawn is difficult to imagine.

A Tangible Illustration

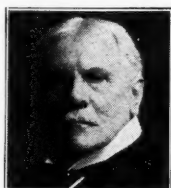
Mr. Charles W. Rankin, president of a recently established evangelical institution known as the University of China, tells of an experience in which their newly acquired land was all but stolen by the central government. "For some months the Nationalist government of China has been attempting to take for a radio station the ground which our school has bought for its site—about eleven acres. The government refused to compensate our school for the \$9,400 (Mex.) which had already been paid on this ground, and they also refused to remove to any other place, contending that our title not having been completed by full payment of the purchase price and registration of the deed, they could wholly disregard partial payment and our equitable rights in the ground. The government was also proposing to take for this same purpose other adjoining land of Christian people without adequate compensation.



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"We appealed to the American government for aid, feeling that we were not only opposing the confiscation of our own property by the Chinese government—and so helping the Chinese government to re-

alize the necessity for observing law and justice—but that we were at the same time assisting a fight of the Chinese people against oppression that they had no means of opposing. Our American consul-general protested in our behalf, as did also the American legation at Peking. For some months correspondence has gone forward between our American officials and the government of China, quite a record having been made in the case with the state department at Washington.

"Finally, we are happy to report to our friends that after our continued protests, with God's blessing, this matter has been adjusted, the Chinese authorities agreeing that they would not take our ground, but erect their radio station elsewhere."

Notwithstanding

Despite all this, and a catalogue of other untoward circumstances, the missionaries of the Cross are going right ahead with their divinely appointed commission, venturing into every part of the interior, trusting their heavenly Father to care for their personal safety, and quite prepared, if occasion demands, to "take joyfully the spoiling of their goods."

Let not the contemplation of the present disorders deter any soul from going forth with the Word of Life to these thrice needy masses, or dampen the beneficence of those who have the good purpose of supporting the Lord's work with their material gifts. The new conditions in China only serve to lay stronger emphasis upon the urgency of speedy evangelization and need of placing strictly spiritual things first.

ECCLESIASTICAL FISTICUFFS

During a Roman Catholic feast in Bolivia, the priest asked Saturnino Bilbao, a converted Indian, why he did not attend mass and confess his sins. He replied that he did not purpose to attend mass and confess to a man who was a greater sinner than the most of his followers. In the presence of a great crowd of people from far and near the priest in a great rage was ready to take off his robe and give Saturnino a beating. It takes great courage for the natives to stand against the erroneous teachings and loose morals of the priests. Saturnino, however, was ready to take off his coat and meet the priest on common ground. Fortunately they did not come to blows.

A Brave Defender

Desirous of exposing the priest before the people, Saturnino said to him, "I am not able to discuss the Bible with you as I am an unlearned man, but I will send for my teacher (the missionary at Arampampa) and he will discuss the Bible with you." The priest said, "Please don't do that, as I am not disposed to discuss the Bible with this missionary." Fearing lest the missionary would be sent for by Saturnino, the priest took off his robe, which is of course prohibited by the Roman church, and went up to a steep place where he could see all the roads coming into the village. A friend of Saturnino had borrowed his horse for a ride and was coming down the road from Arampampa. The priest seeing this man approaching got panic stricken, thinking he was the missionary coming to discuss the Bible with him. He made for a house close by, explained to its

owner his predicament, and asked to be locked up in the house until the missionary had gone. This priest is a sample of the majority of the spiritual fathers in Bolivia.

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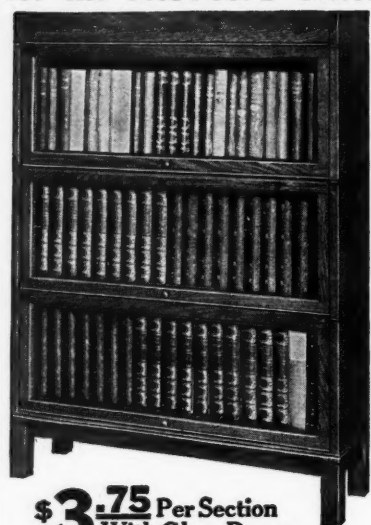
By FRANK E. GAEBELEIN

This book by the Headmaster of the Stony Brook School affords a background and framework of guiding principles that will prove an invaluable aid both to the general reader and to the careful student of Scripture. Mr. Gaebelein's treatment of his vital subject is marked by sanity and restraint; the style is positive but not dogmatic. The book ought to satisfy those who demand brains and fearless thinking and those who demand reverent Christian faith, full familiarity with the deepest meanings of the Scriptures, and an intelligent acceptance of the Bible as the Word of God.

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the reader of the *Monthly* which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond of connection."

NOVEMBER

November is the gray month or at least so the poets call it. In this lake country of ours it ought to be called the steel blue month, for such is the color of sky and water in the days of dwindling year.

The chances are that the poem announcing that the melancholy days have come was written in November, but we have an abiding feeling that that poet when he wrote was confined to the house by an ailment painful enough to give him something of a grouch against the late fall of the year.

In November we find in the fields certain things which make us think it is spring again. The more than occasional dandelion reblooms, and a rejuvenated hepatica peeps through here and there, and an occasional violet opens a blossom bluer than any sky.

Generally speaking the colors of nature are subdued in November. Some of the birds that came to us in the spring still are here, but many of them have changed their coats of many colors for coats of one color or at best of two or three sober shadings.

There are some folks who shiver on hearing the name November. To them it means the poet's melancholy and winter's cold. Imaginative fears are at fault. It is always well to remember that winter does not begin until December 21, and even then at times it is only winter on the almanac.—*Chicago Evening Post.*

THE PURITAN AND THE PILGRIM

The Pilgrims were Puritans. They all believed alike. They believed in the kingship of Jesus Christ and His headship over the Church, instead of pope or king. They believed that neither Church nor State had a right to interfere between the individual and his God.

When the clash came with the established church, a small minority of the Puritans left the church and became independent. They were called Separatists. The Pilgrims were a small group of these Separatists, who had fled to Holland and in 1620 came to America in the Mayflower. The larger branch of the Puritans remained in the established church, seeking to purify it from within. Despairing of success in this task, they, too, began to emigrate to America. They began in 1628, the exodus lasting for eleven years. They settled at what is now Salem, Boston, Dorchester, Hartford and New Haven. In 1640, the Parliament broke with Charles I, and under Cromwell overthrew the monarchy and executed the king for infringing upon the rights of the people. The Puritan emigration then, in a measure, ceased.

These two groups in America were practically the same, save that the Pilgrims had learned a broader tolerance and a greater charity, and a more perfect con-

ception of representative government, in Holland. The religious persecutions, almost trivial, were carried on by the Puritans and not by the Pilgrims.—*The United Presbyterian.*

THE BIBLE A STATUE OF LIBERTY

A few days ago I saw again the Statue of Liberty in New York harbor, which never loses its interest to me, and I was reminded of what someone said in comparing the statue to the Bible. The statue was cast in portions in Paris. The separate pieces were very different and of odd shapes. It was only when all the parts were brought together, each in its right place, that the statue was complete in its beauty and usefulness. There it stands holding up its torch, which is lit at night by an immense electric light, illuminating the harbor and guiding the ships in safety into the port. It is a fitting emblem of the Bible, in which each book has its place, and the whole is a magnificent statue of Christ Jesus, who is the true Lighthouse of the world, casting illuminative rays across the dark, rocky ocean of time, and guiding anxious souls to the desired haven.—Thomas Wilson Dickert, in *Hints and Helps.*

FAVORITE BIBLE VERSES OF FAMOUS PERSONS

The Bible selections of these laymen—governors of states, United States senators, business men, judges, authors, artists, actors—now being published in the daily press, reveal a wide variety. Many of the less familiar passages from both the Old and the New Testament are quoted, besides the general favorites. The accuracy with which they are quoted indicates either a good memory or a copy of the Bible on the writer's desk.

The most general choice is the Twenty-third Psalm, named by seventeen persons. Among them are Dr. W. J. Mayo, Secretary James J. Davis, Gov. Roland A. Hartley, of Washington, Dr. Nicholas Murray Butler. The Beatitudes were named by eleven as among their favorites, while the Sermon on the Mount is designated in whole or in part a total of twenty-five times by such men as Henry Ford, Booth Tarkington, and Col. Edward M. House. These three chapters, Matthew 5, 6 and 7, may therefore be taken as the most universally appreciated of the longer passages.

Thirteen persons found their verses in the Gospel according to St. John, and six of these from the beginning of the fourteenth chapter: "Let not your heart be troubled."

Four governors quote the Golden Rule as their favorite verse: Gov. Clyde M. Reed, of Kansas; Gov. R. C. Dillon, of

New Mexico; Gov. William Tudor Gardiner, of Maine, and Gov. Harvey Parnell, of Arkansas.

The famous "charity chapter," 1 Corinthians 13, is quoted by "Pussyfoot" Johnson, prohibition lecturer; Zona Gale, novelist; U. S. Senator Arthur R. Robinson, of Indiana, and Roger Babson.

As one who often has to speak in public, Mrs. John F. Sippel, president of the General Federation of Women's Clubs, says she is thankful that a part of her early education was the memorizing of many portions of the Bible.

"I don't see how any one can be called educated who is not profoundly read in the Bible, both the Old and the New Testaments," writes Mary Austin. A similar conviction is voiced by Dan Beard, scouting expert and writer: "I could get along better without a dictionary than I could without the Bible, but of course its greatest value to humanity is its spiritual quality."—*Bible Guild.*

THE CURE FOR CRIME

There is no such thing as good citizenship without moral character. Knowledge of God is the foundation. The supreme source of knowledge about God is the Bible. If America is to endure, her children must know the Bible. Men must be like God in character. Our moral responsibility is the profoundest fact of human experience. The religions of the world all bear witness to the moral nature of man.

The more than thirty millions of youth in America under twenty-five years of age who are not now receiving any systematic religious instruction is our breeding ground for crime. Until this problem is met, the volume of crime is likely to increase from year to year. This need can be met in three special ways—all easily within the reach of the religious institutions, if they can be aroused to action.

The way to do this is not difficult. The method is prevention rather than cure and the only time prevention is practicable is in youth. Reach all youth with the truth about God and you solve the problem.

To attract youth, provide organized play in charge of well-trained, religious men and women. Include as an essential feature of your weekly program, a definite period of Bible study. Boys and girls, of all nationalities, will accept this program in large numbers.—J. Campbell White, in *Forbes Magazine.*

CHRISTIAN LITERATURE FOR THE BLIND

Statistics show that in our country at the present there are 100,000 blind persons. Since the new universal type of reading has come into use, they are fully supplied with textbooks, popular fiction and magazines, but very little provision has been made in the way of fundamental Christian literature.

Miss Katharyn LaSor, a blind girl, who graduated with high honors from the Moody Bible Institute, has felt called to this particular service. Together with Miss Marie Duffie, she has been engaged in the past year in the collection of funds for the purchasing of printing equipment which will enable them to carry on this

Moody Bible Institute Monthly

work. They have now incorporated under the name of the Glad Tidings Publishing Company for the Blind, with printing office at 208 Oak Street, Paw Paw, Mich., and hope in the near future to circulate among the blind the first products of their press.

TEACHER STANDARDS

At a recent meeting of the Educational Committee of the Nampa (Idaho) Christian Church School, a resolution was passed to the effect that no teachers will be re-elected in 1929 who have not during the year added at least one unit to their teacher training record. This is a step looking toward a higher quality of teaching work in the church school. The church on its part is providing opportunities for training by holding regular training classes and by subsidizing the expense of textbooks for those who might be deterred from joining such a class because of the expense involved.

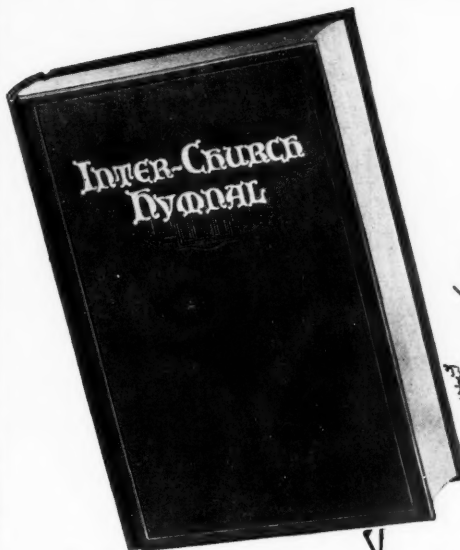
If we may be permitted a prophecy, however, we should incline to the view that higher qualifications for teachers will in the long run not only develop a more competent group but also lead an increasing number to think favorably of the teaching work of the church because of the greater respect accorded it. The tendency to require something by way of preparation in return for the privilege of teaching in the church school, is growing more pronounced every year and in our opinion will continue to grow.

Twenty-five per cent or more of those who will teach religion in the Sunday-schools of America during the next twelve months will have had no previous teaching experience. Someone is responsible for selecting them, enlisting them, and encouraging them in their work. Upon that someone rests to a large extent the responsibility for the success or failure of these new teachers. For it is undoubtedly a fact that as the first few years of a child's life are the most important for character development, so also are the early weeks of the teacher's career the most important in the development of successful teachers. For the sake of the teacher and those whom he is to teach, it is imperative that he be given a clear conception of the task which he is undertaking, that he be made to feel himself a member in that great company which is working together with Him for Christian living, that he be given abundant, friendly counsel and guidance to the end that the obstacles and difficulties which are met may not be cause for discouragement but incentives to better achievement.—*International Journal of Religious Education*.

READING AND CRIME

A despatch from Vancouver published in eastern newspapers the other day, told a ghastly story of the murder by a husband of his wife and children. Evidence showed that the man had been reading a murder story just before the terrible deed was committed. And while his mind may have been affected for some time, it was the sordid tale of crime, doctors believe, that drove him to his desperate act. If the truth were known it would be found that reading of this type has been responsible for more crime than most people imagine.

November, 1929



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The 650 Fellows and Associate Fellows of The American Guild of Organists, as well as qualified Choir Directors and Pastors, selected and rated the tunes that were musically authentic and singable. The hymns appear in the order of their rating, the large majority set to tunes rated Number 1. All unsingable tunes rigidly excluded. Two thousand hymn tunes not included are indexed and rated for reference.

The 475 selected hymns are completely indexed for first lines and titles and for seasons and subjects.

Musical Editor, Katharine Howard Ward, organist of the First M. E. Church, Evanston. Rev. Albert W. Palmer, D. D., Editor in Chief of "Aids to Devotion and Social Service"—an outstanding feature of the book comprising 100 pages including Responsive Readings and Worship Programs. Mail coupon for sample copy.

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to five dollars per 100.

We also have a money making
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Stationery.

Write for free samples

The Woolverton Printing Co.
Cedar Falls, Iowa

In a story from London, England, it was
stated that a boy of nineteen had been
sentenced to receive twelve lashes, despite
the plea of his counsel that crime stories
were responsible for his condition.

Any one with the best interests of the
country at heart cannot but deplore the
tremendous vogue of what has been called
by the people of another generation "per-
nicious literature." Particularly regrettable
is the circulation of so much of this trash
among young people, with many of whom
it appears to be their sole mental diet. It
is thus that the minds of many boys and
girls are becoming perverted. Their whole
view of life becomes distorted, and takes
on the color of the matter they take into
their minds daily. Reading is one of the
greatest blessings for which humanity has
to be thankful. It may be the magic door
that leads into realms more golden than
gold, if wisely used and judiciously applied.
On the other hand, it may lead to the sew-
ers of life. It may elevate or it may de-
grade. It opens the way to converse with
kings and queens or with hostlers and
stableboys, and men and women inevitably
grow like the company they habitually
keep. One of the great apostles of the
New Testament urged upon the church to
"give attention to reading." The admon-
ition is badly needed today.—*Toronto
Globe.*

OUR PRESIDENTS AND GOD'S WORD

It was an attorney for the Soviet gov-
ernment who made application at Albany
for a charter for an anti-Bible society.
How different the tradition of America!
The appropriateness of Mr. Hoover's in-
augural Bible verse, Proverbs 29:18, was
obvious and gave great relief and satis-
faction to patriotic Americans: "Where
there is no vision, the people perish: but
he that keepeth the law, happy is he." The
verses chosen on like occasions by his pre-
decessors show both acquaintance with the
Scriptures and reverence for them. Cool-
idge, remembering how his grandfather
used to read John 1: 1-14 to him in the
Vermont farmhouse, selected that passage
for his inaugural Scripture. Harding chose
Micah 6:8: "What doth the Lord require
of thee, but to do justly, and to love mercy,
and to walk humbly with thy God?" In
the stress and anxiety of war-time Presi-
dent Wilson chose Psalm 46:1: "God is our
refuge and strength, a very present help in
trouble." The text for his first inaugural
was Psalm 119: 43-46. Taft's passage was
1 Kings 3:9-11, from Solomon's prayer:
"Give therefore thy servant an understand-
ing heart to judge thy people, that I may
discern between good and bad." "Be ye
doers of the word, and not hearers only"
(James 1:22) was Theodore Roosevelt's
characteristic selection. McKinley chose
Proverbs 16:20, 21: "He that handleth a
matter wisely shall find good: and whoso
trusteth in the Lord, happy is he"; for his
first inaugural, 2 Chronicles 2:10: "Give
me now wisdom and knowledge, that I
may go out and come in before this people:
for who can judge this thy people, that is
so great?" Cleveland's selection was Psalm
112:4-10, beginning, "Unto the upright
there ariseth light in the darkness"; for his

\$37.00 TO \$54.00 SELLING CHRISTMAS CARDS

On order of S. B. Hupis, teachers or any properly
designated representative of Ladies Aid, Young People's
or kindred church societies, we will send as many boxed
assortments of die stamped Christmas cards as you can
sell, 21 for \$1.00 and allow until Jan. 1 to remit. 30%
commission on all sales and bonus on \$100 giving profit
of \$37.00 (consignment) or \$54.00 (purchase). For
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C. E. Topics, Int'l S. B. Subjects, etc., 30c each, \$17
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Moody Bible Institute Monthly

second inaugural Psalm 91: 11-16 with the verse, "I will set him on high, because he hath known my name . . . I will deliver him, and honour him." Harrison chose Psalm 121 with the verse, "My help cometh from the Lord, which made heaven and earth." Arthur's selection was the appropriate passage Psalm 31:1-3: "In thee, O Lord, do I put my trust; let me never be ashamed . . . For thy name's sake lead me, and guide me." Garfield's was Proverbs 21:1: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." That is perhaps enough to show the temper of the men who lead the American people. May our reverence for the Word of God be upheld and strengthened as the years go by. —Sunday School Times.

CHRISTIAN LITERATURE FOR THE MOUNTAINEERS

The Bible Institute Colportage Association of Chicago has recently mailed large quantities of its Christian literature to 700 or more schools in the mountains of Kentucky, West Virginia and Tennessee. These shipments consisted of 12,570 copies of the Moody Colportage Library books, 16,390 Evangel Booklets and 20,436 Pocket Treasuries, besides gospels and tracts. This literature is sent free to all teachers willing to co-operate with the association in its careful distribution and use.

All scholars who memorize and recite the Twenty-third Psalm and John 3: 14-21 are given a cloth-bound copy of John, and all who read the Gospel of John and memorize the Bible verses printed on a little tract entitled "Four Things That God Wants You to Know," are presented with a copy of the New Testament.

This literature is eagerly received, and numerous reports of blessing are coming from teachers. Hundreds of boys and girls are memorizing the portions suggested. The association is endeavoring to reach at least 3,000 of these mountain schools this fall and winter at an average expense of five dollars each.

WHAT TO DO WITH BIBLE PICTURES

Missionaries of all denominations keep writing to the World's Sunday School Association, asking for the large Bible lesson picture rolls and the small Bible lesson picture cards that are used in almost every Sunday-school in the homeland. The date does not interfere with the use of such pictures abroad. Often a verse of Scripture is pasted on the printing side and the picture given after its story has been told to eager listeners—adults as well as children. Every small picture card helps in building up the Sunday-school, and the large pictures are invaluable for both Sunday-school teachers and evangelists.

Write to this department, 216 Metropolitan Tower, New York City, for a card of introduction giving the name and address of a missionary. Right now there are requests on file from at least eight hundred missionaries.—World-Wide Sunday School News.

November, 1929

Christian Christmas Cards

Attractive Box Assortment Reflecting the Spirit of Christ's Birthday



Beautiful, distinctive and exceptional value. Carry greetings and appropriate Bible verses. Convey to your friends the true meaning and spirit of God's great gift on Christmas Day. Christian people everywhere are demanding and using Bible Verse Christmas Cards as the only true expression of Christmas joy. Sixteen assorted cards with fancy lined envelopes in holly gift box for only

\$1.00 PER BOX

Order a box today (special rates on quantities), ask for details of money raising Christmas card plan. Your unqualified satisfaction guaranteed. Agents wanted.

GOSPEL TRUMPET COMPANY, Dept. M.M.
"THE WARNER PRESS" Anderson, Ind.

MADE TO ORDER
Personal Christmas Cards
BEAUTIFUL ALBUM OF CARDS AND FOLDERS. Selling price under each sample, allowing 50% discount. Orders sent us are returned complete with NAME and GREETINGS PERFECTLY matched in the NON-PLATE PROCESS (engraved effect). Workmanship and satisfaction guaranteed. Send two dollars for Sample Album and we will refund money at any time on its return. Add parcel post charges.

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Earn Christmas Money

Selling Christmas Holly Wreath and other evergreen decorations. Church Societies all over the United States have been selling our evergreens for years and report that it is pleasant and profitable. NO CASH INVESTMENT REQUIRED.

In territory not taken by a Church Society we will offer our plan to individuals. Write now for our selling plan and full information.

JONES, THE HOLLY WREATH MAN
MILTON, DELAWARE

Scripture Text Greeting Cards for Christmas

Our 1929 Box Assortment contains 16 engraved cards of beautiful new designs and colorings, with fine lined envelopes to match. In addition to the usual Christmas salutation each card has an appropriate Scripture verse.

Your friends will appreciate these beautiful messages of joy and hope written in honor of Him whose birthday you are celebrating.

Price postpaid \$1.00 per box or 6 boxes for \$5.00. Your money back if not pleased.

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THE IDEAL XMAS GIFT
Name stamped in gold on highest grade 6c pencils, packed in boxes of holly or snowflake design. Assorted colors in each box. One name to a box.
Box of 3-25c-10 boxes or more 15c each.
Box of 6-35c-10 boxes or more 25c each.
Box of 12-50c-10 boxes or more 45c each.
Enclose check, money order or currency
OHIO PENCIL CORP., Columbus, O.

Just to remind you I'm thinking of you
Often and often the flying days through:
Just to remind you I wish I could do
Something to help or to gladden you;
Just to remind you Our Father loves you
And He can do all that I'm longing to do.

One of a hundred equally good cards (3x5, sepia on India tint), including Christmas, birthday, sympathy and other friendly and inspirational messages, many by Annie Johnson Flint.

SPECIAL HOLIDAY OFFER of 40 cards and envelopes, no duplicates, \$1.00 postpaid. An ideal gift for a busy friend or an invalid. Send Dollar and address and I will mail them direct, saving you trouble and expense. Satisfaction guaranteed or money refunded.

Cards only, 25c doz.; \$1.25 hundred. Envelopes 15c doz.; 75c hundred. Postpaid.

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Twelve in a box, all different, with envelopes, for ONE DOLLAR.

Do you hunt every year for Christmas cards with a real Christmas message?

Here is the End of Your Quest

Send these

Twelve exquisite cards reproducing in glowing colors the beautiful pictures in which the old masters painted their visions of the birth heralded by angels. Each card will bring to some friend "good tidings of great joy."

Pin \$1.00 to this coupon

The Womens Press

600 Lexington Ave., New York, N. Y.

Please send me a box of Christmas cards.

M.....

Truth Illuminated

William Norton

BEAUTY OUT OF BLOTS

A friend once showed John Ruskin a costly handkerchief on which a blot of ink had been made. "Nothing can be done with it now," said the owner; "it is absolutely worthless." Ruskin made no reply, but carried it away with him. After a time he sent it back, to the great surprise of his friend, who could scarcely recognize it. In a most skilful and artistic way Ruskin had made a design in India ink, using the blot as a basis, making the handkerchief more valuable than ever.

A blotted life is not necessarily a useless life. Jesus can make a life beautiful though marred by sin.—(R. P.)—Selected.

THE POWER OF TRIFLES

I remember in the physics class room in the university where I was trained, we found one day an iron beam hanging from the ceiling, held there perfectly passive. And our professor, Professor Tate, took little paper pellets and threw them at the iron beam. It seemed like child's work, and at first nothing happened. But he kept on throwing these little paper pellets, these little nothings, at the iron beam until we saw it begin to vibrate, then to thrill, then to move, and at last to swing. Now what created that movement of the iron beam? Accumulative trifles. Every trifle contributed its little quota and helped to make the movement.

And everything in my life, the little pellet of idle wish, the little pellet of idle thought, the little pellet of courtesy, the little pellet of discourtesy, everything helps to create the movement, the drift, the swing, the destiny, either toward God or toward the devil and hell.—J. H. Jowett.

GIVING "WHEN I FEEL LIKE IT"

A short time ago the officials of a church that I know well found that they were getting behind financially. They determined to institute a canvass of the entire congregation to secure pledges sufficient to meet their need. To their surprise they found a large number giving nothing through the envelopes. One of these men, when approached, said: "I don't care to promise any definite amount per week. I like to give just when I feel like it." So far as could be discovered, he did not "feel like it" very often.

What an unfair thing it is to subject so important an exercise as giving to the hazard of emotion! If a man should go to work only when he felt like it, if he should pay his lodge dues and life insurance claims on the same plan, there would be trouble enough. *Most of life's duties have to be done regularly and systematically, and the same system should regulate our contributions to God's cause.*—A. C. Crews, in *Westminster Teacher*.

WHAT IS A SAINT?

"A little child on a summer morning stood in a great cathedral church. The sunlight streamed through the beautiful stained glass windows and the figures in them of the servants of God were bright with brilliant color. A little later the question was asked, 'What is a saint?' and the child replied, 'A saint is a person who lets the light shine through.'"

BY PRAYER AND PERSONAL EFFORT

Jacob Chamberlain's mother is an inspiring example of what one person can do by prayer and personal effort to enlist workers. Four out of five of her own children were led into the missionary purpose by her prayers.

On the day her famous son Jacob was to sail for India she sought an interview with him, and told him what she had never told him before: that her first act on rising from her bed after his birth was to carry him to her secret place of prayer and lay him on God's altar and consecrate him to God as a foreign missionary. All through his college, seminary, and medical courses she had prayed. Each year she had renewed the gift as he grew, but had never told him, because she felt that God alone must make His call clear.

At her funeral the president of Oberlin College said she had led to Christ and put into the ministry forty young men, most of whom became home or foreign missionaries.—W. E. Doughty in *The Life of Prayer*.

VISION: IMPERFECT AND PERFECT

Illustrating Psalm 73

Have you ever been for a long sea voyage to a land you have never seen before? If you have you will remember how you felt on the day you expected to reach port after having been out of sight of all land for seven or eight days. You were up extra early that morning and, hurrying upon deck, you began to peer around in search of land.

At last land was sighted by a passenger and you strained your eyes, endeavoring to see the character of the new land. As the vessel drew nearer you saw vague outlines against the horizon; but it was all very hazy. Then someone standing near by gave you permission to look through his telescope. What a difference! The vague outlines became buildings and trees. The hazy distance, which was almost void of meaning, unfolded into a world pregnant with new meanings.

This is somewhat the experience of this man, as he looks at God's dealings with man, first with the natural understanding and then with the spiritual comprehension given him by God.—Alfred D. Hill.

ANTS EATING COURTHOUSE

Los Angeles, Cal., Sept. 18.—(Special to *Chicago Tribune*)—County Entomologist Harold Ryan today warned officials at the county court house that wood-eating white ants, known as termites, have invaded the halls of justice. He said something would have to be done to stop the infinitesimal jaws of the insects from chewing the joists and beams, or Justice will need a new home. Last year the termites, which have done millions of dollars' damage in this section in the last few years, ate away the wood foundations of several minor county office buildings behind the courthouse.

How aptly the secret inroads of these white ants illustrate the insidious working of sin in the human heart—and with what incomparable fatal, eternal results!

WILL YOU GIVE HIM THE RIGHT OF WAY?

Are you willing to be a highway over which Jesus Christ shall come to your town and into the lives of your friends and neighbors? Right of way costs something.

When President Garfield was shot he was taken to a quiet, isolated house where he could have absolute quiet and rest in his fight for life, and a special railway was constructed to facilitate the bringing of doctors, nurses, and loved ones to his bedside.

The engineers laid out the line to cross a farmer's front yard, but he refused to grant the right of way until they explained to him that it was for the President, when he exclaimed, "That is different. Why, if that railroad is for the President you can run it right through my house."

Are you willing to give Him right of way across your "front yard"? It may run right through some of your plans or social engagements or business appointments. But will you give Him the right of way?—Quoted in Sunday School Times.

GRAF STOWAWAY IS SENT HOME German Baker Boy Will Have Crossed Twice Without Sight of Ocean

New York, Aug. 8.—Albert Buschko, 18-year-old German baker's apprentice, who stowed away on the *Graf Zeppelin* when she left Friedrichshafen last week, today was sent back to Germany on the liner *Thuringia*.

When he gets back to Germany, Buschko will at least have the dubious distinction of having traveled probably farther and seen less than any other adventurer in history. He will have crossed the Atlantic ocean twice—and once in the air, at that—without even having seen the ocean.

Aboard the *Thuringia* today they locked him up in a detention cell, somewhere in the hold, and he made the trip over in the Zeppelin shut up in a tiny, box-like compartment high up in the ship's tail, without a view at all.—*Jamestown* (N. Y.) *Post*.

Yet those who make the great adventure of faith are given a heavenly vision, as told by the prophet (Isa. 33:17)—"Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."

Moody Bible Institute Monthly

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which it may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

REVIVAL OF THE ROMAN EMPIRE

M. H. C., Los Angeles, Calif.

Question: Kindly give Bible references which teach that the Roman Empire will be revived.

Answer: The principal references are Daniel 2:40-44; 9:26; Luke 21:24; Revelation 12:3, and 17:3.

SALVATION BY WORKS

H. P., Benton Harbor, Mich.

Question: The Seventh Day Adventists tell me that unless I keep Saturday, or the Seventh Day Sabbath, holy, I shall be eternally lost. What do you say?

Answer: They who teach such doctrine teach salvation by works, instead of the Bible way, which is by grace through faith (Rom. 3:21-25; Eph. 2:5, 8). No, God does not contradict Himself in regard to which day shall be observed by the Church. The Seventh Day Adventists are in error here, as well as in other points, some of which are even more vital.

THE MILLENNIAL TEMPLE

F. F., Hickman Mills, Mo.

Questions: (1) Will the temple built by the Jews in Jerusalem in unbelief be also the one used during the millennium? (2) Do the prophecies in Ezekiel 47:1; Revelation 21:2, 3, and 22:1 refer to heaven or earth?

Answers: (1) In our opinion they cannot be the same because of the topographical changes which are to take place in and around Jerusalem in connection with the ending of this age. (Zech. 14:10, 11; Mic. 4:1, 2). (2) All the scenes are earthly.

CERTAINTY OF FUTURE PUNISHMENT

E. B., Belmond, Ia.

Question: Kindly explain Hebrews 6:4-6 and 10:26, 27.

Answer: Since we have recently dealt with the first passage (June number, page 498), we would refer the questioner to that exposition. Concerning the second passage, we consider these verses and the following the most solemn passage in the New Testament. The plain teaching is that if we wilfully continue in sin after having received the knowledge of the truth, that is, after the Holy Spirit has clearly revealed to us the way of salvation, we cut ourselves completely off, for the way of the Cross is the only way. No other sacrifice for sin will ever be made (v. 12). They who knowingly and wilfully reject God's way of salvation have nothing ahead except "a certain fearful expectation of judgment, and a fierceness of fire" (R. V.). The condition is hopeless, yet the punishment is just, as the following verses clearly show (28-31).

INSTITUTE INTERDENOMINATIONAL

J. T., South Holland, Ill.

Question: Is it true that the Moody Bible Institute does not believe in any church?

Answer: The Moody Bible Institute does not limit its belief to any single denomination, but believes in many denominations and seeks to serve them all. The Institute is interdenominational. In proof of this consider these two facts: Last term sixty-two different denominations were represented in the student body, while fourteen were represented in our business staff and faculty. Our students are trained to go back and work in and through their own various denominations.

SPECIFIED ANGELS AND DEMONS

E. E. D., Angleton, Tex.

Questions: (1) Who are the four angels in Revelation 9:14, 15, and when will they be loosed? (2) Who are the three devils in Revelation 16:13, 14, and when will they go forth?

Answers: (1) We know nothing more than is stated in the text. Not evil, but good angels, for they are executors of God's wrath. Being under divine control they can act only at God's express command. In this sense they are "bound." They will begin their sphere of operation at the great river Euphrates and at the definitely fixed time appointed by God, which is near the close of the present age. (2) Not three "devils," but three frog-like, unclean, croaking "spirits of demons" (R. V.) whose mission is to stir up the kings of the world to assemble themselves for the war of the great day of God Almighty. The closing battle, which is known as the battle of Armageddon (v. 16), at which time all of the enemies of Christ will be defeated (Rev. 19:11-21).

HEAVEN'S CONFIRMATION OF EARTH

E. B., Belmond, Ia.

Questions: (1) How do you explain Matthew 16:19; John 20:23?

Answers: In considering the first passage two things should be in mind: First, the authority to bind or loose in the first passage does not pertain to the future life; and second, this authority was later bestowed upon all of the apostles (18:18). The meaning seems to be that the apostles, as Christ's representatives, officially have power to admit or to exclude from the kingdom of heaven; which kingdom, however, is not in heaven, but here upon earth, as the parables in Matthew 13 clearly show. In the case of the remitting or the retaining of sins (John 20:23), we should remember that only God has power to forgive sin. But they who are Christ's representatives,

having received the Holy Spirit (v. 22), can pronounce sins forgiven whenever the Bible conditions have been met, especially the one mentioned in verse 31.

INTEREST UPON MONEY

R. E. C., East Greenville, Pa.

Questions: (1) Has a man the right to charge interest upon money loaned to another? (2) Do we worship the American flag when we take off our hat to it?

Answers: (1) The Jews of old were forbidden to take interest from other Jews, but could take it from foreigners (Deut. 23:19, 20). In our day we have come to designate exorbitant interest as usury, which generally is outlawed as unjust, oppressive, and cruel. But since money represents capital, it seems only right that money not invested in real estate or business of any kind should be entitled to a fair return for its use by the borrower. Each family of Israel owned land and therefore was not dependent for income upon money loaned, yet it was considered right for him to require interest from the foreigner. Thus, although we are not under Israelitish law, there is scriptural warrant for charging a fair interest upon money loaned to another, especially since that other one often borrows it for use in a business from which he expects returns which will more than cover the interest upon the loan. Matthew 25:27 also seems to endorse interest taking. (2) "Hats off" to the American flag is in no sense idolatry. It is not an act of worship, but of respect because of what the flag symbolizes. The act signifies loyalty and teaches patriotism.

THE TEN VIRGINS

H. L. C., Louisville, Miss.

Question: Who are represented by the ten virgins in Matthew 25:1-13?

Answer: It is customary to refer to them as representatives of the nominal church, of whom five are true believers and five are mere professors; and certainly the application of the parable is for the church. Since we know not the hour of our Lord's return we always should be expectant and ready (v. 13). Other interpreters, however, call attention to the fact that the setting of this parable forbids its application primarily to the church, claiming that it is a description of the Bridegroom's return to the earth following the marriage in heaven (Rev. 19:7-9). In other words, the Bride does not come into view at all in this parable, having been caught away from the earth some years before. In support of this view attention is called to the fact that both what precedes and what follows this parable are scenes of what will occur when Christ actually returns to the earth to re-

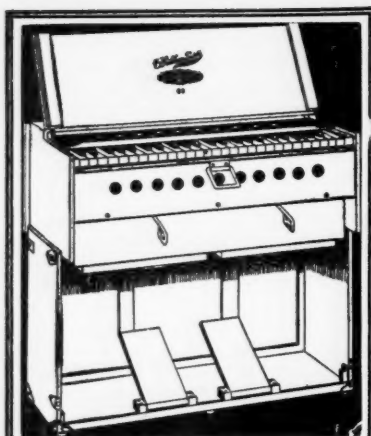
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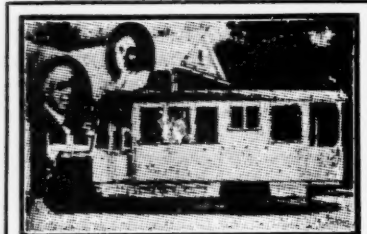
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ward or to judge the Jews and the Gentiles who are upon the earth following the Great Tribulation. Particular attention is called to the first word of chapter 25 Christ said, "Then shall the kingdom of heaven be likened unto ten virgins." "Then" refers to what immediately precedes, beginning with verse 29 of chapter 24. Judgment scenes are described and all of them are in connection with the personal return of Christ to the earth. The one immediately preceding the parable of the Ten Virgins is the reward of the faithful householder and the judgments of the unbelieving and the faithless. It describes a time of separation. Likewise what follows in chapter 25 are scenes of our Lord's dealings with those to whom He had given various talents before He took His journey into the far country; after which comes the description of judgment upon the living Gentile nations. But in the midst of these judgment scenes which close this age stands the parable of the Ten Virgins, who make either partial or full preparation to go forth to meet the Bridegroom as He returns from the wedding, according to Jewish custom, to make for them a marriage feast (v. 10, R. V.) in His earthly house. Who can they be but friends of the Bridegroom? Not the church, but the Jewish remnant upon the earth at that time.

CHRISTIAN SCIENTISTS

J. H., Princeton, Calif.

Questions: (1) How is it possible to point out to a Christian Scientist daughter her error. She says they are told "not to reason with unbelievers" nor to read literature aside from Mary Baker Eddy's? (2) How meet the claim that the lives of Christian Scientists display more of the fruit of the Spirit than we Christians? (3) When referring to Mrs. Eddy they say "Our Leader," which is capitalized in their literature, and they have the same feeling towards her as we do towards the pastor under whom we were converted. What can I say? (4) She says Mary Baker Eddy was inspired as Paul was. She quotes John 20:30 and says that her writings are some of these additional words.

Answers: (1) Evidently these instructions are for the purpose of making them immune to truth from any other source, especially the Bible itself. "None are so blind as those who will not see." We are

reminded also of Paul's words: "In whom the God of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." Under such prohibitions what is left to do but to pray for her? (2) The best thing is to humbly confess that Christians do fall far short of manifesting the fruit of the Spirit. This to our shame! Upon the other hand, it is impossible for Christian Scientists to manifest true Christianity since they do not have its roots in them; since they substitute Mary E. Baker's book for the Bible, and since they deny the very fundamentals of the gospel, how can they produce its fruits? They do not. Remember that Satan is a great imitator; that he can fashion himself into an angel of light and can fake even the fruit of the Spirit; and that some of his followers do the same (2 Cor. 11:13-15). (3) We naturally feel kindly and even affectionately towards those who have led us to Jesus Christ, but (as you say) we do not deify them and Christ Himself always has the first place in our hearts. (4) The contradictions, errors, false and subversive teachings of Mrs. Eddy's book, which have been frequently exposed, place it in a far different class from the writings of the inspired apostle. For further information we would refer you to the literature upon Christian Science recommended in the October number of the MOODY MONTHLY, page 84, especially Dr. Gray's book, *The Antidote to Christian Science*.

WRETCHEDNESS FROM LIQUOR

I was banished from my home—from Scotland, my native land, by liquor. Our family had a sad experience with liquor and at thirteen I left home, and I vowed then and there that never would I touch a drop of liquor, and I never have. In my long life in the lumber business and the shipping business, I have seen hundreds of young men—fine young fellows, with every prospect for fine, useful lives—absolutely destroyed by liquor. Young fellows who started with me, but took to liquor, went into the gutter. All my life, from boyhood, I have seen closely the wretchedness that liquor causes.—Capt. Robert Dollar.

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THE GOSPEL MINISTER

134

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WESTFIELD, INDIANA

Moody Bible Institute Monthly

International Uniform Sunday-school Lessons

P. B. Fitzwater

November 10

World Peace through Mutual Understanding

Isaiah 2:2-4; 11:6-10; 19:23-25; Acts 17:22-28; John 4:20, 21

Golden Text:—They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isaiah 11:9.

The lesson title is somewhat misleading. It is not world peace through mutual understanding, but through the actual coming of Jesus Christ, the Messiah, and the establishment of His kingdom on the earth.

I. Messiah's Kingdom Established (Isa. 2:2-4).

By "mountain" in the Scriptures is meant a kingdom (Dan. 2:35; Rev. 13:1; 17:9-11).

1. Its Position (v. 2).

It shall be in a place of supremacy. It shall stand at the head of all kingdoms; in fact, the kingdoms of the world shall then become the kingdom of Christ (Rev. 11:15).

2. The Restored Kingdom the Teacher of the Gentiles (v. 3).

God called Israel and made her the priestly nation in order that she might make known His name among other nations. Now, after many centuries of apostasy and rebellion, the chosen nation comes into its own. God's favor will be so outstanding as to gain the attention of the whole world and cause the people to come up to Jerusalem to hear the law of God.

3. The Divine Judge (v. 4).

The problems of the world, which are so beyond man's capacity to solve, will be adjudicated by the One who is all wise, and He shall then rebuke many people. Because of this rebuke, they shall convert their implements of war into implements of husbandry and they shall learn war no more. Would that His rebuke might strike those today who are engaged in the matter of competitive armament.

II. Description of His Reign (Isa. 11:6-10).

There will prevail universal peace between men and animals. In this picture each animal is coupled with that one upon which it naturally preys.

1. The Wolf Shall Dwell with the Lamb.

2. The Leopard Shall Lie Down with the Kid.

3. The Calf, the Young Lion and the Fatling Shall Lie Down Together.

4. A Little Child Shall Lead Them.

5. The Cow and Bear Shall Feed Together.

6. The Lion Shall Eat Straw Like an Ox.

7. The Sucking Child Shall Play upon the Hole of the Asp.

8. The Weaned Child Shall Put Its Hand upon the Den of the Cockatrice.

The coming of Christ will have a regenerating effect upon the whole creation. When the King of men and the Lord of nature shall manifest His power in the earth, there shall be universal peace. The only peace for the earth will be when Jesus Christ, the Prince of Peace, shall reign. This peace shall extend to Egypt and Assyria. The historic foes of Israel will then be allies. A highway over the desert will be constructed for their free intermingling (Isa. 19:23-25).

III. Peace among the Nations by Means of the Knowledge of God (Acts 17:22-28).

The way to bring peace among the nations is to make God known. Paul began his discourse on Mars Hill by referring to one of their inscriptions, "To the unknown God," and declared that it was his purpose to make known this God unto them. By using this as his point of contact, he made declarations about God and man which if recognized will tend to the unity of the nations.

1. Declaration concerning God (vv. 24, 25).

(1) The Creator of the universe.

(2) His spirituality and immensity.

Being essentially spirit, He demands heart worship, and being infinite, He cannot be confined to an earthly temple.

(3) His active providence.

He declared that in Him we live and move and have our being. This means that He gives us our being, bestows upon us His gifts and as a Sovereign directs all things.

2. Declaration concerning Man (vv. 26-31).

(1) We are the offspring of God (v. 28).

(2) Nations have their place by God's purpose.

(3) Men should seek God.

The truth thus declared concerning God and man, if received, will remove national and racial barriers. The belief that God has made of one blood all the nations of the earth will do much to take away racial antipathies.

IV. The Basis of National Union (John 4:20, 21).

The coming union of nations will not be in forms or symbols, but in spirit. Since man bears the likeness and image of God, true union must be found on a personal and spiritual basis. The union of the race must be around Jesus Christ as its head. Being united to Him as head, they are brought into fellowship with God. The Christian church is the supreme and grand unifier of nations (Eph. 4:3-6). If we would hasten world peace, let us with diligence and enthusiasm endeavor to induce men to give allegiance to Jesus Christ. Union which

is effected through the regeneration of the individual, abides.

November 17

Living with People of Other Races

Acts 10:9-15, 30-35; Galatians 3:28, 29; Ruth 1:1-18; John 4:5-10; Romans 1:14

Golden Text:—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

I. God Is No Respector of Persons (Acts 10:34).

The approach to the heart of this lesson is through the Golden Text. Paul declared on Mar's Hill, God "hath made of one blood all the nations of men to dwell on all the face of the earth" (Acts 17:26). The recognition of this supreme truth will take away all thought of racial superiority. There can be no permanent peace and harmony till this is recognized. God in choosing Israel did not show favoritism. The Jews were not considered better than the other nations. They were rather chosen and disciplined in order that they might be the means of bringing the knowledge of God to all the nations of the earth. This they shall yet do in spite of all their failures.

II. Examples of Racial Harmony.

1. Ruth, the Moabitess (Ruth 1:1-18).

In the days of the judges, because of famine in Judah, Elimelech and his family went to Moab to find subsistence. While there his two sons married Moabitish women. Not long after this, the father and the sons died, leaving three desolate widows. Learning that the famine was over, Naomi decided to return. Ruth insisted upon going with her, and her determination was expressed in such wonderful words that they have become classic (Ruth 1:16, 17). She renounced her country and people in order to be identified with the people of the living God. She not only lived a beautiful life among the Jews, but became incorporated with the nation in the Messianic line. In this we have an example of two very dissimilar people united as one.

2. The Woman of Samaria (John 4:5-10).

The Samaritans were a mongrel people, not in favor among the Jews. This woman was not only of a despised people, but of a disreputable character. But when the light of God entered her soul she became a witness to her people of Christ and the leader of a movement which prepared the way for the later revival under the preaching of Philip. So manifestly did the favor of God appear in Samaria that Peter and John came down from Jerusalem and gave it endorsement. That which removed the barrier between the Jews and Samaritans was the personal knowledge of Jesus Christ. In Him all racial barriers vanish.

3. Cornelius, the Roman Soldier (Acts 10:9-15, 30-35).

The Jews hated the Romans because they were under bondage to them. Peter, the head of the apostolic group, was a

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In removing this wall, two visions were given.

(1) To Cornelius (Acts 10:3, 8).

While engaged in prayer, an angel from God announced to him that his prayers and alms had come before God as a memorial, and instructed him to send to Joppa for Peter, who would tell him what to do. Cornelius had the good sense to obey at once. The way to get more light is to render obedience to the light possessed. Willingness to obey is the assurance of further light (John 7:17).

(2) To Peter (Acts 10:9-16).

This took place while he was praying (v. 9). The heavens are open to those who pray. In his vision Peter saw a certain vessel containing clean and unclean animals, let down from heaven, and heard the command, "Rise, Peter, kill and eat." Against Peter's protest God said, "What God hath cleansed, call thou not common." This vessel let down from heaven and taken back again indicated that both Jews and Gentiles were accepted on high. The Spirit of God bade Peter to go with the messengers of Cornelius. Upon arrival, Peter explained to Cornelius how that God had removed his Jewish prejudice and then asked him to explain the purpose of sending for him. Being assured that they were ready to hear the message from God, Peter preached Jesus Christ in His life and death to them. He showed how the just had suffered for the unjust and in His resurrection He had triumphed over all. In his sermon to Cornelius, he set forth

(a) The basis of salvation—the death of Christ.

(b) The scope of salvation—whosoever believeth on Him.

(c) The method of appropriation of this salvation—faith in Christ.

In endorsement of this message by Peter, the Holy Spirit was poured out, and as the gospel was now reaching beyond the Jews, there was a new Pentecost. Thus again we see the way to remove racial differences is to induce the nations to unite around Christ.

III. All One in Christ Jesus (Gal. 3:28, 29).

In Christ all class and racial distinctions are lost. Christ became universal man in order to unite all mankind into one race. This was Paul's vision when he declared, "I am debtor both to the Greeks, and the Barbarians; both to the wise, and to the unwise" (Rom. 1:14). Let those who would hasten the period of racial good will, bestir themselves to the task of preaching the gospel of Jesus Christ—the only means of uniting the various branches of the race.

November 24

The Higher Patriotism

Jonah 1:1-3; 3:1-5; 4:5-11

Golden Text:—And have made of one

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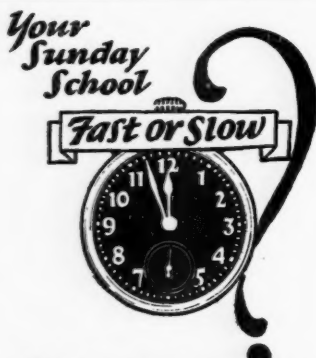
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blood all nations of men for to dwell on all the face of the earth.—Acts 17:26.

The lesson committee has rightly suggested the entire book of Jonah as the basis of our study. The topic selected by the committee may seem a little strained. It will hardly do to call the spirit which moved Jonah to preach to the Ninevites, patriotism. Rather, we should recognize it as the passion of a missionary going forth with the message of God, calling upon men to repent and turn to Him. Patriotism means love for one's country, while the spirit of the missionary is passionate love for lost men of all countries.

I. Jonah's Call and Commission (1:1, 2).

Jonah, a Jew, was called to go and preach repentance to a Gentile city. In a real sense, salvation is of the Jews. In the seed of Abraham all nations of the earth shall be blessed (Gen. 12:1, 2). The story of Jonah graphically portrays the history of Israel as a nation. God separated Israel to be the channel through which His mercy and salvation were to be carried to all the nations of the earth. They, like Jonah, have been recreant to duty. Because of this God has caused them to be swallowed up by the nations, who will one day in the future spue them out upon dry ground—Palestine. After chastisement, they like Jonah will discharge their obligation and nations will repent and turn to God.

II. Jonah's Flight from Duty (1:3).

He turned his back upon God and attempted to flee from His presence. He went in the opposite direction from which he was sent. He did not believe in foreign missions. In the same way, Israel has become an apostate people and instead of being a blessing has become a burden upon and a curse to the nation.

III. Jonah's Correction (1:4-2:10).

Trouble soon came upon the disobedient servant of God. So with the Jews, misfortune after misfortune, storm after storm have overtaken them because they turned from God. They are now tossed about by the nations. They like Jonah are asleep.

2. Cast Overboard (1:15).

In their perplexity the sailors cast lots and the lot fell upon Jonah. According to his own direction they cast him overboard. God had prepared a great fish who swallowed Jonah.

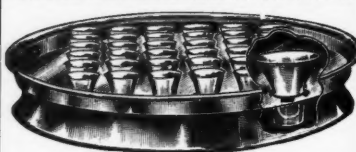
3. Jonah's Deliverance (chap. 2).

Jonah in his affliction turned to God and prayed (James 5:13). God miraculously preserved him while in the belly of the fish. God has miraculously preserved Israel while in the heart of the nations. The fish could not digest Jonah, neither can the nations digest Israel; assimilation is impossible. Jonah repented while in the fish, so Israel will repent as they go into the Great Tribulation. God made the fish to vomit out Jonah, so God will at the proper time cause the nations to cast out Israel.

IV. Jonah's Commission Renewed (3:1-10).

Although Israel has been rebellious and failed in the execution of her commission,

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she will repent and go forward to fulfill her commission in preaching the gospel to the nations of the earth. Observe

1. The Field of His Ministry (v. 3).

It was to be the great Gentile city Nineveh. Israel's field is the Gentile nations.

2. His Message (v. 4).

He was instructed to "preach the preaching" which God had commissioned, announcing that Nineveh was to be overthrown within forty days.

3. Effect upon the People of Nineveh (vv. 5-10).

They repented. In the time to come the Gentile nations will repent of their sins when the gospel of the kingdom is preached upon them at the hands of the Jews.

V. Jonah's Behavior (4:1-11).

1. He Repines at God's Action (vv. 1-3).

He now makes known the real reason for his flight from duty. He knew that the gracious God would spare the people who repented. We have here a case of a preacher of repentance mortified when the people repent and are pardoned.

2. God Reproves Jonah (vv. 4-11).

By means of the gourd God shows him his error. The closing scene affords a striking example of the patience and pity of God in contrast with the hard-heartedness of man.

December 1

The Christian Home in a Modern World

Deuteronomy 6:3-9; Matthew 19:3-9; Luke 2:40-52; Luke 24:28-32; Ephesians 6:1-9; 2 Timothy 1:3-5; 3:14, 15

Golden Text:—Honor thy father and mother.—Ephesians 6:2.

Instead of an exposition of the printed text, as suggested by the lesson committee, it will be better to make a synthetic study of the salient points of the several reference texts proposed by the committee.

I. The Makers of the Home (Matt. 19:3-9).

The home is a divine institution. Its makers are the man and the woman joined together in holy wedlock, according to God's primary law—one man for one woman and one woman for one man.

1. This Union is Based upon the Fundamental Fact of Sex (v. 4).

It is so vital that God declared the man and the woman to be of one flesh (Gen. 2:24).

2. Divorce was Not in God's Thought for Man (v. 6).

It was only permitted because of sin (v. 8). Divorce has the disapproval of God and right thinking men and women. It is a blot upon our civilization. Its fearful increase shows the moral breakdown of society.

3. Fornication the One and Only Ground for Divorce (v. 9).

Laxness of the divorce laws causes the Christian to hang his head in shame.

II. The Ideal Child (Luke 2:40-52).

Marriage has as its primary purpose the propagation of the race. Children are to be desired and expected. Christ stands as the ideal child in the home.

1. His Central Interest (v. 49).

"My Father's business." Being conscious of His mission He entered the temple to inquire into the meaning of the ordinances of God's house. He had an eager, alert mind, which inquired after truth, and His heart yearned after His Father.

2. His Obedience (v. 51).

Though fully conscious of His divine being and mission, He went down to Nazareth and lived a life of filial obedience.

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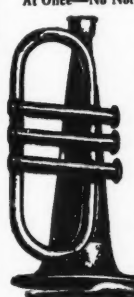
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3. His Development (v. 52).

(1) Bodily—"Increased in stature."

His body became strong. A strong, healthy body is the inalienable right of every child. Parents are not only obligated to give to their children healthy bodies, but are bound to provide food and raiment sufficient to preserve their health.

(2) Mental—"Increased in wisdom."

As a normal human being his mental powers developed.

(3) Spiritual—"The grace of God was upon him."

He increased in favor with God and man. How beautiful is the picture of the symmetrical development of the Saviour of men.

III. The Place of God's Word in the Home (Deut. 6:3-9).

The home has a vital teaching function. The child develops slowly, remains in the home for a long time to give an opportunity to be taught the things of God. To teach God's Word to the children is a solemn obligation imposed upon parents.

1. The Central Truth to be Taught (vv. 4, 5).

(1) The unity of God (v. 4).

(2) Man's supreme obligation to God (v. 5).

2. How the Truth is to be Kept Alive (vv. 6-9).

(1) It is to be diligently taught to the children (v. 7).

(2) It should be talked of to the children everywhere and under all circumstances (v. 7).

(3) To be bound upon the hand and to be placed as frontlets between the eyes (v. 8).

(4) To be written upon the posts of the houses (v. 9).

IV. The Early Training of the Child (2 Tim. 1:3-5; 3:14, 15).

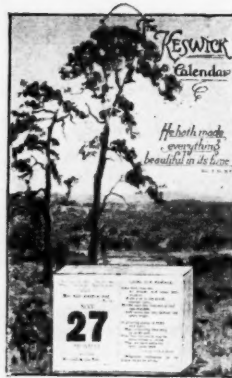
Timothy was taught the Scriptures from his childhood by a godly mother and grandmother. Because the Scriptures are divinely inspired, they are able to make the young wise unto salvation. The only way to secure the salvation of the children is to fill their minds with God's Word. The Holy Spirit uses the Word of God in the salvation of children as well as adults.

V. Christ a Guest in the Home (Luke 24:28-32).

At the urgent invitation of certain disciples, Christ tarried in their home and sat at meat with them. Happy are they who make a place in their homes for Jesus Christ. Christ will come into the home, pray with and bless those who sincerely invite Him.

VI. Mutual Relation of the Members of the Home (Eph. 6:1-9).

In the home are found father, mother, children and sometimes servants. Each member has certain rights and privileges which must be respected. Children are to obey and honor their parents. Parents are not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord. Servants are to be obedient to their masters and to render service as unto the Lord. Masters are to show consideration to their servants, since they themselves are servants to the heavenly Master.



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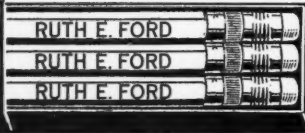
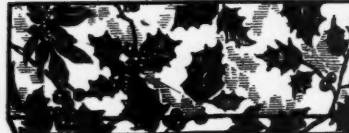
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Mark 2: 1-12

1. Indifference:
The attitude of the multitude toward the man (paralytic) (vv. 2-6, 7).
2. Sympathy:
The attitude of the four toward the man (vv. 3, 4).
3. Faith:
The attitude of the four toward Jesus (vv. 4, 5).
4. Confidence:
The attitude of the man toward Jesus (vv. 5-12).
5. Sympathy and Helpfulness:
The attitude of Jesus toward the man (vv. 10, 11).—T. W. Harris.

A PICTURE OF THE KINGDOM OF HEAVEN

Matthew 25:14-30

- Scene I. Master Leaving (vv. 14, 15).
Scene II. Master Away (vv. 16-18).
Scene III. Master's Return (vv. 19-30).

1. To faithful servants (vv. 21, 23).
(a) Commendation—"Well done."
(b) Exaltation—"Make thee ruler."
(c) Invitation—"Enter in."
2. To wicked, slothful, unprofitable servant (vv. 26-30).
(a) Denunciation (v. 26).
(b) Deprivation (v. 28).
(c) Destruction (v. 30).
—Iris Ikeler McCord.

"GIVING THANKS ALWAYS"

Ephesians 5:20

Text: Ephesians 1:3-14, 22, 23 and 5:17-20.

On that first Thanksgiving Day the people recognized their dependence upon God, acknowledged His gifts and guidance with thanksgiving. Their sterling character grew out of their religion. Calvin Coolidge once said: "Our government rests upon religion. If American democracy is to remain the greatest hope of humanity, it must continue abundantly in the faith of the Bible." As believers in the Word we must maintain good works and perpetuate that same ideal set forth in our theme demonstrated by the Pilgrim fathers. Let us give thanks always.

I. For What God Is:

1. He is a God of love (1 John 4:7, 8).
2. He is a God of holiness (1 John 2:20).
3. He is a God of Justice (Acts 3:14).

II. For What God Has Given Us:

1. His Son (John 3:16).
2. His Word (2 Tim. 3:16, 17).
3. His Spirit (John 15:26).

III. For The Way God Guides:

1. In daily life (Prov. 3:16).
2. In business life (Isa. 58:11; Prov. 3:9, 10).
3. In home life (Eph. 5:21-33).

—A. G. Annette.

AN INCENTIVE TO WORSHIP

Matthew 18:20

1. The Place—"Where."
2. The Persons—"two or three."
3. The Purpose—"in my name."
4. The Promise—"there am I in the midst of them."—Charles Colas.

FREEDOM THROUGH CHRIST

John 8:36

1. The Necessity of Freedom.
Our bondage in sin.
2. The Source and Power of the Believer's Freedom.
"The Son."
3. The Limitation of This Freedom.
"If." ("If" is the favorite word of unbelief).
4. The Certainty of this Freedom to Faith.
"Shall."
5. The Magnanimity of This Freedom.
"Indeed." Ample, full, abounding liberty.

—Ezra S. Gerig.

BALANCING ACCOUNTS

A Thanksgiving Meditation

Psalm 116:12-14

INTRODUCTION. This is a little dialogue of a devout soul with itself consisting of a question and an answer.

I. God's Benefits to Us. The Question (v. 12).

1. Number.
(a) Numberless as the sands of the sea.
- (b) Sweep the whole horizon of man's needs.
2. Some General Ones Enumerated.
(a) Commonplace ones. Food, health, sunshine and shower.
- (b) Civil and social. Awakened conscience for civic purity, temperance, peace.
- (c) Spiritual. True believers, Bible evangelism, Bible conferences, Bible institutes, missionary interests and endeavor.
3. Four Special Benefits Mentioned in Context.
(a) Success in prayer (vv. 1-4).
- (b) Saviour from death (v. 8).
- (c) Solace in sorrow (v. 8).
- (d) Succor in temptation (v. 8).

II. Our Offerings to God. The Answer. (vv. 13, 14).

1. Take the cup of salvation (v. 13).
2. Call upon the name of the Lord (vv. 13, 17).
3. Pay vows unto the Lord publicly (vv. 14, 18).
4. Offer sacrifice of thanksgiving (v. 17).

CONCLUSION—What shall we—you and I—render to the Lord for all His benefits to us? Shall we answer as did the Psalmist?—Chas. F. Fields.

STEPS IN THE CONVERSION OF THE ETHIOPIAN EUNUCH

Acts 8: 26-40

1. He read the gospel (vv. 28, 32, 33). (Read Isaiah).
2. He heard the gospel (v. 35). (Preached Jesus).
3. He believed the gospel (v. 37). ("I believe").
4. He rejoiced in the gospel (v. 39). (Rejoicing).—Paul Hutchens.

OUR THANKSGIVING DAY

Offer unto God thanksgiving; and pay thy vows unto the most High.—Psalm 50:14.

Introduction. In verse 23 we read, "Whoso offereth thanksgiving glorifieth me." It is the same word in both verses—*todah*, translated *thanksgiving* and *praise*. It always means giving thanks. The greatest day of the whole year in the national calendar of America is Thanksgiving Day.

Thanksgiving always glorifies God. It often mortifies the flesh. It surely dignifies the life. It certainly sanctifies the soul; and it satisfies the heart. On this national Thanksgiving Day let us pay our vows. If we do not pay our vows, we often pay for them.

LET US THANK GOD FOR:

1. The Blessings We Recognize.

How great are the sum of them! Cannot be numbered. Like sand on seashore. New in the morning and renewed every evening. Man's chief end is to glorify God, and whoso offereth thanksgiving glorifies God. Thank God for prosperity, health, success, friends, home, peace, etc.

2. The Blessings We Overlook.

Looking back on life's experience we see how God's benefits have been multiplied like dewdrops and snowflakes. In a certain part of California in early days, truck wheels, horses' hoofs, and men's feet crushed, trampled and bruised the quartz that covered the track until one day, a man discovered it was full of precious stones. So we daily trample underfoot blessings of God richer than all the wealth of California.

3. The Blessings We Misconstrue.

The same night in which Christ was betrayed He gave thanks! What a tragedy, defeat, failure, men said! Why give thanks? We reckon as losses and disappointments the discipline that brings us incorruptible treasure. "For all things work together for good." For all the blessings of God we have misconstrued, let us confess our mistakes and thank Him for them all.—Duncan McNeill.

"Faith came singing into my room,
And other guests took flight;
Fear and Anxiety, Grief and Gloom
Sped out into the night.

I wondered that such peace could be,
But Faith said gently, 'Don't you see,
They really cannot live with me?'"

The Readers of this Department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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MEDITATE DAILY UPON GOD'S—

1. Greatness (Deut. 10:17; Ps. 147:5).
2. Goodness (Exod. 34:6; Ps. 33:5).
3. Gentleness (2 Sam. 22:36; 2 Cor. 10:1).
4. Guidance (Ps. 32:8; Isa. 58:11).
5. Grace (Eph. 2:8; Tit. 2:11).
6. Gifts (Rom. 11:29; 1 Cor. 12:4).
7. Glory (Ps. 19:1; Rom. 5:2).

By doing this you will increase in the knowledge of God.—N. H. Camp.

TEN REASONS FOR GIVING WHOLEHEARTED THANKS

I will praise thee with my whole heart.—Psalm 138:1.

Ten reasons expressed in Psalm 138:

1. *God's Lovingkindness and Truth.*
"I will . . . praise thy name for thy lovingkindness and for thy truth" (v. 2, f. c.; cf. Tit. 3:4-6; John 1:17; 14:6).
2. *The Greatness of His Word.*
"Thou has magnified thy word above all thy name" (v. 2, l. c.). His name must not be taken in vain (Exod. 20:7).
3. *His Promptness in Answering Prayer.*
"In the day when I cried thou answeredst me" (v. 3, f. c.). We "have the petition" when we pray according to His will (1 John 5:14). (Compare Heb. 11:1).
4. *The Strength He Imparts to Our Souls.*

"Strengthenedst me with strength in my soul" (v. 3, l. c.). The strength here referred to is the assurance of the answer to his prayer.

5. *The Certainty of the Millennial Hope.*
"All the kings shall praise thee, O Lord, when they hear the words of thy mouth" (vv. 4, 5). That will happen when "he shall come down like rain" (Ps. 72:6-11).
6. *His Condescension in Considering Us.*

"Though the Lord be high, yet hath he respect unto the lowly" (v. 6). He humbled Himself to even look at us. (See Ps. 113:8).

7. *Reviving Us in the Midst of Trouble.*
"Though I walk in the midst of trouble, thou wilt revive me" (v. 7, f. c.). Since He is a "very present help in trouble" (Ps. 46:1), we are revived as we by faith recognize His presence.
8. *Giving Us Victory Over Our Enemies.*

"Thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me" (v. 7, l. c.). The Psalmist was often delivered from the wrath of his enemy Saul; and his God is our God, so "who can be against us?" (Rom. 8:33).

9. *A Personal Interest in What Concerns Us.*

"The Lord will perfect that which concerneth me" (v. 8, f. c.). He will finish the work that He has begun (Phil. 1:6). Whatever He has done will be forever (Eccles. 3:14).

10. *His Mercy, Which Will Never End.*
"Thy mercy, O Lord, endureth forever: forsake not the works of thine own hands" (v. 8, l. c.). His mercy follows us all the days of our life (Ps. 23:6). He cannot forsake the works of His own hands, since "he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

Let us praise Him today with our whole heart!—James Ostema.

PRAYERLESSNESS

"No time to pray!"
Oh, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers what retreat
More needful than the mercy-seat?
Who need to pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all—
Each passing day?

What thought more drear
Than that our God His face should hide,
And say through all life's swelling tide,
"No time to hear!"
—Author Unknown.

LINKS OF SERVICE

He brought him to Jesus.—John 1:42.
Here are three characters linked to-
gether.

A Saviour.
A Servant.
A Sinner.

Andrew was a common man. Never would have been heard of apart from his Master. He "brought"—that is—"tugged at" his brother, insisting on his coming to Jesus. The same energetic word is found translated "led," which Mark explains as "driven." See Luke 1:4; Mark 1:12.

Andrew's mission was typical of the church's mission. What is this mission? It is taking up our Lord's own work (Luke 10:18; 19:10). He brought his relative, most disagreeable work, not merely under good influences, but to a Person, Christ.

1. *The Saviour.* Notice how He received. Immediately, willingly, freely.

2. *The Servant.* He was active, hearty, definite, successful in his work.

3. *The Sinner.* He came as he was; believingly, submissively. He gets his name altered, and his calling changed to a "fisher of men."

The first qualification for service is conversion.

We must be sons before we can be servants. Notice Andrew's conversion. He was formerly John's disciple; but was converted through the testimony of John. Men must hear "words" to believe (Acts 10:44).

The next qualification is consecration. This Andrew exhibits. He had a desire towards his brother. He carried it out with energy and persistency. He spoke from experience: "We have found the Messiah." He applied the prophecies: "He is the Christ."

The third qualification for service is concentration of effort.

Andrew seeks one man. He labors with him. Notice the links. John soliloquizes about the Lamb of God (John 1:36). Two hear the rhapsody, and both believe. Andrew goes for Peter. Peter becomes famous. Thousands believe through him later. He is their father in the gospel. But the obscure Andrew is their grandfather.

"Finding" and "following," are the threads on which these links of service are strung.—George C. Needham.

MOTIVES FOR HOLINESS

1. The Character of God our Father (Lev. 11:44; 1 Pet. 1:15, 16).
2. The Indwelling of the Holy Spirit (Eph. 2:21; 1 Cor. 6:19).
3. The Return of Christ (1 John 3:3).
4. The Influence of Our Lives Upon Others (John 17:19).—Wilbur M. Smith.

A COMPLETE SAVIOUR

In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him.—Col. 2:9, 10.

Jesus Died	Isaiah 53: 5 DIED TO SAVE US	My Substitute My Saviour My Surety
Jesus Lives	1 Timothy 2: 5, 6 LIVES TO KEEP US	My Mediator My Advocate My High Priest
Jesus is Coming	Acts 1: II COMES TO TAKE US	My Shepherd My Lord My Friend

—R. E. Martin.

OUR SEVENFOLD JUSTIFICATION

1. By God (Rom. 8:23).
2. By Christ (Gal. 2:17).
3. By the Holy Ghost (1 Cor. 6:11).
4. By grace (Rom. 3:24).
5. By the blood (Rom. 5:9).
6. By faith (Rom. 5:1).
7. By works (James 2:24).

—Marcus Rainsford.

PRAYER AND PRAISE

(Together)

- 1 Chron. 16:8, 11.
Neh. 9:1, 5.
Ps. 50:14, 15.
Phil. 4:6.
2 Chron. 20:18, 19.
Neh. 11:17.
Ps. 72:15.
1 Thess. 5:17, 18.

—A. C. P. Coote

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THE SIN OF "NOT"

1. The curse of "not" helping (Judg. 5:23).
2. The punishment for "not" ministering (Matt. 25:45).
3. The evil of "not" doing (Matt. 7:26).
4. The anathema for "not" loving (1 Cor. 16:22).
5. The consequence of "not" coming (John 5:40).
6. The destruction for "not" obeying (2 Thess. 1:8).
7. The sin of "not" believing (John 16:9).

Another "not"!

If the conditions are "not" being met, prayer will not avail (Ps. 66:18; James 4:23; Mark 11:25, and like passages).—X. Y. Z.

EARLY RISING

Abraham rose early to stand before the Lord (Gen. 19:27).

Jacob rose early to worship the Lord (Gen. 28:18).

Moses rose early to give God's message to Pharaoh (Exod. 8:20).

Moses rose early to build an altar to God (Exod. 24:4).

Moses rose early to meet God at Sinai (Exod. 34:4).

Joshua rose early to lead Israel over Jordan (Josh. 3:1).

Joshua rose early to capture Jericho (Josh. 6:12).

Joshua rose early to take Ai (Josh. 8:10).

Gideon rose early to examine the fleece (Judg. 6:38).

Hannah and Elkanah rose early to worship God (1 Sam. 1:19).

Samuel rose early to meet Saul (1 Sam. 15:12).

David rose early to do as his father bid him (1 Sam. 17:20).

Israel rose early and found their enemies dead (2 Kings 19:35).

Job rose early to offer sacrifices for his children (Job 1:5).

The Son of God rose early to go to a solitary place to pray (Mark 1:35).

Jesus rose early to go to the temple to teach (John 8:2).

The people rose early to go to hear him (Luke 21:37).

The women rose early to go to the sepulchre (Mark 16:2).

—R. G. Lee, in *The Christian*.

J. Campbell White declares that Protestantism in North America, judged by fair tests, is not more than ten or fifteen per cent efficient. What are fair tests? The following have been agreed on by groups of pastors and laymen: (1) Supernatural living—living a life that only Christ makes possible; (2) personal work—individual effort to make new disciples; (3) stewardship of life and property, acting as trustees of life and possessions instead of as owners; (4) prayer-power, illustrating the reality of prayer as the mightiest force outside Omnipotence itself; (5) world visions and purpose, sharing Christ's passion to save the lost everywhere.—*Watchman Examiner*.



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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

John W. Erskine, evangelist, has begun his fall evangelistic work in Ionia, Mich.

Dr. and Mrs. H. P. Dunlop continue their evangelistic work in Chicago. In reporting the salvation of souls through their efforts, Dr. Dunlop says, "The old gospel of His grace has not lost its power." These workers ask your prayers.

Dewey L. Maness, song evangelist and children's worker, has been in a number of revivals through North Carolina during the summer months. He has been associated with evangelists E. P. Taylor, R. Long and B. J. Willis. In the Kannapolis meeting 200 accepted Christ as their Saviour.

Harry W. Vom Bruch, Chicago evangelist, writes from Newark, N. J.: "Having a great meeting here in the Newark Gospel Tabernacle. Thirty-eight adults responded to the first invitation following a 'A Plan of Salvation' message. Thirty-five of these were men. Forty-nine responded to the second invitation, and each appeal since has won a hearty response. Last night there were thirty-eight." Following this meeting Mr. Vom Bruch went to Elgin, Ill., for meetings which began October 8.

Paul W. Rood, pastor of the Beulah Tabernacle, Turlock, Calif., and president of the World's Christian Fundamentals Association, conducted a union tent campaign in Rockford, Ill., during the month of August. The Swedish Methodist Episcopal, Baptist, Free and Mission churches were united. The services were held in a tent seating 1800 people. Eleven of the services were broadcasted by radio. Shop meetings were held at noon, street meetings in the evening, and cottage prayer meetings in the morning. After a day of prayer, a revival broke loose resulting in many conversions and reclamations. Gilbert Otteson, a graduate of Moody Bible Institute, had charge of the music and led the union choir composed of 150 voices. Several young people are expected to enter Moody Bible Institute as a result of this campaign. Mr. Rood conducted a union campaign in Kingsburg, Calif., where ten churches were united. Anton Cedarholm, formerly associated with Dr. R. A. Torrey, was the song leader. Large crowds assembled and many accepted Christ as their Saviour. The Kingsburg Recorder gave unusual publicity to this campaign. The churches and pastors were happy over the results of their united efforts.

A. C. Nicola has been assisting in evangelistic services at the United Brethren Church of Hoytville, O., where T. W. Bennett is the pastor. The Lord has blessed the work and souls have been saved every night. Thirty-three confessed their Lord in baptism and eight united with the church.

The Hutchens-Farrar Evangelistic Party has just closed a two weeks campaign with the First Baptist Church of Fairfax, S. Dak. A number of remarkable conversions occurred. There were over forty decisions on the last day. The church was crowded to capacity several times and many stood in the vestibule and at the back of the church. The party began a campaign at Bonesteel, S. Dak., October 1.

Gypsy Smith-McKee Party have sent a message that they are in the midst of a great union campaign of all the churches of Baton Rouge, La. Mr. McKee is using a choir of 200 voices. The tent has been filled to capacity from the very start of the meetings. The Lord is blessing their effort in the salvation of many souls. October 23 the Gypsy Smith-McKee Party will go to Eldorado, Ark.

William H. Robins, who has been serving as pastor of the First Baptist Church, Pendleton, Ore., for the past five and a half years, has given up his pastorate to work in the evangelistic field in which there has been many calls for his services. He will begin his first campaign November 3 in Hoquiam, Wash., and will continue three weeks. November 26 to December 15 he will conduct meetings in Grants Pass, Ore. Let us pray that the Lord will bless Mr. Robins in his new endeavor and that the Holy Spirit will magnify the Word proclaimed.

The Big Bear Bible Conference this year was attended by almost twice as many people as last year. A program of Bible teaching was followed in the morning, the afternoon was left free for recreation, and the evening devoted to evangelistic preaching and soul-winning. A number of conversions resulted. Aside from sponsoring this Big Bear Lake Bible Conference, the Fundamental Evangelistic Association is carrying on intensive tent campaigns in neglected districts, furthering gospel colportage work and promoting a great evangelistic campaign among railroad men on the transcontinental lines.

OBITUARY

Melvin M. Lawton, the southern gospel singer, went to be with the Lord on August 26, 1929, after an illness of eight weeks. Mr. Lawton was an excellent Christian young man and rich in experience of service for his Master. His testimony in song will be missed by his large host of friends in the Southland.

EXTENSION DEPARTMENT NOTES

Immediately after the engagement of Lee W. Ames in Youngstown, O., he had two weeks of successful meetings in the First Baptist Church of Plainfield, Ill., closely followed by a campaign in the Ridgewood Baptist Church of Joliet, Ill. He then left immediately for a Bible conference in Virginia.

Dr. Geo. M. Vercoe, pastor of the North Baptist Church of Flint, Mich., secured Dr. J. E. Conant, an old friend, for two weeks' meetings in his church. This led to a subsequent engagement of ten days in the Westminster Presbyterian Church of the same city. Immediately following Dr. Conant left for Richmond, Va., for the opening of the important Bible conference under the auspices of the Bible Conference Association of that city.

James F. Harrison closed a two weeks series of meetings in the Calvary Baptist Church of Norwich, N. Y., in time to open an engagement of equal length in the First Presbyterian Church of Natrona, Pa. Rev. Samuel Marshall is pastor of this church.

Harry McCormick Lintz has filled a three weeks engagement with the First Congregational Church of Avoca, Ia., with encouraging results, while Dr. S. Edward Long has held a week of meetings in the bituminous coal field at Norton, Va., in the First Presbyterian Church, of which Rev. C. L. Nisbet is pastor.

Dr. Henry Ostrom and Dr. Charles R. Scafe conducted an interdenominational Bible conference in the Grand Avenue Methodist Episcopal Temple, Kansas City, Mo., October 6-11, assisted by Dr. E. Kaye-Smith as song leader and Mrs. Smith as pianist. Dr. I. M. Hargett, the popular pastor of this church being ill, Dr. Scafe preached for him Sunday morning, and Dr. Ostrom in the evening. Following this engagement Dr. Ostrom then went to Denver, Colo., to the Central Presbyterian Church, where he and Rev. J. A. Sutherland held a ten day Bible conference, while Dr. Charles R. Scafe had the pleasure of holding meetings for his son, the pastor of the Presbyterian church in Ripley, O.

Dr. C. E. Wakefield, who has recently joined the Institute staff of teachers, has had splendid success in establishing a circuit of Bible classes in the cities of Pontiac, Toledo and Detroit. These classes will meet once a week from now until the holidays.

C. E. Putnam is still in the South finding ample opportunity to teach in and about Asheville, N. C.

W. W. Shannon has enjoyed the blessing of God in a successful evangelistic campaign in the Glen Leven Presbyterian Church, Nashville, Tenn. A previous series of meetings in this church was interrupted by the serious illness of Mr. Shannon in April of this year. Mr. Shannon, whose home is in Philadelphia, Miss., was elected moderator of the Meridian Presbytery at its last meeting.

September 29 to October 4 were feast days for Bible lovers in Boston. The occasion was the Interdenominational Bible Conference held in the historic Park Street Church, of which Dr. A. Z. Conrad is the honored pastor. A gratifying number

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146

turned out to hear the five speakers: Dr. Herbert W. Bieber, of the Bala-Cynwyd Presbyterian Church, Bala-Cynwyd, Pa.; Dr. J. Gresham Machen, of the new Westminster Seminary of Philadelphia; Dr. Cortland Myers, a former Boston pastor; Dr. Harold Paul Sloan, of Haddonfield, N. J., and Dr. James M. Gray, who presided over the conference. Dr. Gray's presence at the conference was in compliance with a promise to give several addresses on the "Five Great Prophecies of the Bible and How They Harmonize." The music was in charge of Mr. and Mrs. Talmadge J. Bittkofer of the Institute music faculty. H. P. Blanchard was the director of the conference.

BUREAU OF MAINTENANCE STAFF ENGAGEMENTS

W. L. Denlinger, September 15, Lime Stone M. E. Church, Mountoursville, Pa.; September 17, Billy Sunday Brotherhood "Get Together" meeting, and September 23, church service, Pine Street M. E. Church, Williamsport, Pa.

Rev. Warren H. Hershey, September 16, noon meeting, St. Stephen's Protestant Episcopal Church, under the auspices of the Christian Business Men's League of Philadelphia; September 21, Brotherhood Mission, Philadelphia, Pa.

Rev. James J. Hobbins, September 1, men's Bible class and church service, Central Christian Church, Newark, O.; September 15, Brotherhood Bible Class, First Baptist Church, Middletown, O.; September 22, morning and evening services, North Akron Baptist Church, Akron, O.

Rev. C. A. Montanus, September 1, morning and evening services, Calvary Baptist Church, Forest City, Ia.; September 1, missionary meeting, Fertile, Ia.; September 5, morning and evening, mission rally, Zoar Presbyterian Church, near George, Ia.; September 12, four addresses in German and English, mission rally, German Reformed Church, Meservey, Ia., September 15, evening, Evangelical church, Manly, Ia.; September 23, morning, First Congregational Church, and evening, First Reformed Church, Sheldon, Ia.

FUTURE ENGAGEMENTS

Harry O. Anderson—Oct. 13-Nov. 5, Lindsay, Calif.; Nov. 10-Dec. 3, Colusa, Calif.

John C. Cowell, Jr.—Oct. 20-Nov. 3, Greenville, N. C.; Nov. 10-24, Cameron, N. C.

Dr. and Mrs. H. P. Dunlop—October-November, Chicago, Ill.

Daisy F. Eggleston—Oct. 13-Nov. 1, Birmingham, N. Y.; Nov. 3-25, Throop, Pa.

John W. Erskine—Oct. 20-Nov. 3, Pontiac, Mich.; Nov. 10-24, Coleman, Mich.; Dec. 1-15, Woodland, Mich.

Gypsy Smith-McKee Party—Oct. 23-Nov. 10, El Dorado, Ark.; Nov. 17-Dec. 8, Selma, Ala.; Jan. 5-26, Portland, Ind.; Jan. 29-Feb. 16, Dallas, Tex., Feb. 23-Mar. 9, Roanoke, Va.; Mar. 16-30, Spartanburg, S. C.; April 6-27, Orange, Tex.

W. Plunkett-Martin—Oct. 20-Nov. 10, Richmond, Va.

Richard Nyberg—Oct. 27-Nov. 10, Curtice, O.; Nov. 17-Dec. 1, Battle Creek, Mich.; Dec. 8-22, Lewistown, O.; Dec. 29-Jan. 12, Unionopolis, O.

Sara C. Palmer—Oct. 20-Nov. 10, Flint, Mich.

W. E. Pietsch—November, Kansas City, Mo., and Omaha, Neb.; December, Denver, Colo., and Los Angeles, Calif.

Dr. and Mrs. Milton S. Rees—October-Livermore Falls, Me.; November, Attleboro, Mass.; December, Rochester, N. Y.

C. R. L. Vawter and Party—October 1929-June 1930, Australia.

Vom Bruch Evangelistic Party—November, Kitchener, Can.; December, Minneapolis, Minn.; January, Long Beach, Calif.; February, North Long Beach, Calif.

Howard S. Williams and Party—Oct. 20-Nov. 10, Ridgely, Tenn.

E. L. Wolslagel—Oct. 20-Nov. 1, Charlottesville, Va.; Nov. 3-17, Fort Smith, Ark.

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Availing Prayer, by Fay C. Martin.

The book deals with "secrets of success in prayer, for the ordinary layman, busy housewife, pastor or evangelist, and young convert; points the way to a revival, and clears up perplexing problems." The author exhibits an excellent knowledge of his subject, derived from Scripture and experience. He has a consuming passion for souls. The prayerful reading of this book should increase the richness of the prayer life, and strengthen the desire to win souls.

160 pages. 7½x5 inches. Gospel Trumphet Company, Anderson, Ind. \$1.00.
K. S. W.

Life in His Name, by Samuel M. Miller, D.D.

A series of helpful devotional meditations which were originally given as chapel talks at the Lutheran Bible Institute. They are characterized by an insight and earnestness which make the book of definite spiritual value. It will be of special interest to Lutherans, since the author presents the Lutheran view of the sacraments. He particularly emphasizes the view that in infant baptism the child becomes a "subconscious sharer of 'life in His Name.'" Readers of other denominations may not share this belief, and yet they may find much of interest and value in this book.

248 pages. 7¼x5 inches. Augustana Book Concern, Rock Island, Ill. \$1.00.
H. L. L.

Christian Education, by J. Brederfeld.

This is a summary and critical discussion of the pedagogical principles of Dr. H. Bavinck, who was one of the leaders of the movement for Christian education in the Netherlands and whose writings in the field of pedagogy were the main source used by American pioneers in their struggle for free Christian schools. This is one of the few books in existence which sets forth the biblical views on education and deals with religious instruction in a skilful manner. The prosaic style of the writer is relieved by the presence of marginal summaries and subheads, which enable the student at a glance to gain the thought of each paragraph.

139 pages. 7½x5¼ inches. Smutter Book Company, Grand Rapids, Mich. \$1.75.
C. H. B.

The Spirit of Catholicism, by Dr. Karl Adam.

Dom Justin McCann, of Oxford, has excellently translated from the German a series of lectures chiefly delivered in the University of Tübingen before large audiences of varied religious beliefs. In view of recent developments at the Vatican and its political relations abroad, Protestants should value this authorized exposition of Catholic doctrine written in easy style and ironic tone. We need to know just what they believe and how they interpret Scripture to support it. The author is a keen thinker, and his exegesis is surprising and thought provoking. Sometimes his unusual phraseology will be found only another way of stating what we accept, and in other instances we need to consider carefully how to accurately answer him. Of course he ardently believes in a single and universal church under the pope, and claims as exclusively Catholic the Christians of early and middle ages who cherished and handed down our faith and our Scriptures. He anticipates more luxuriant and manifold dogma, ritual and worship in coming centuries and evidently not Christ's immediate return.

247 pages. 8½x6 inches. Macmillan Company, New York. \$2.00. H. E. S.

A King's Penknife, or Why I Am Opposed to Modernism, by Rev. I. M. Haldeman, D.D.

We thank God that Dr. Haldeman has been spared to write this book. No one else among us could have done it quite so well. He is using the incident of Jehoiakim (Jer. 36:22, 23) as illustrative of the principle and method of Modernism which, with the penknife of destructive criticism, cuts out of the Bible all that is not acceptable to the natural mind. He reveals with a trenchant pen that Modernism is simply an "old infidelity masquerading in the disguise of a so-called progressive and liberal Christianity." The themes dealt with in detail are the Virgin Birth, the Atoning Death, the Bodily Resurrection and the Second Coming of Christ, and the author shows that these facts are of the very essence of the Bible which Modernism aims to overthrow as our final authority. "Toleration," according to Dr. Haldeman, is a word under which conspiracy and treason have been hatched and he thinks it is time to cut it out of the church vocabulary.

165 pages. 8¼x5½ inches. Francis Emory Fitch, New York. J. M. G.

"Steeple Jim," by W. Wyeth Willard.

This is the story of one of our most interesting American characters. "Steeple Jim" has the distinction of being the only man to have painted the famous Colgate clock, the largest in the world. He also worked on some of the highest flagpoles, church steeples and chimneys of the country, but with all his marvelous courage and agility he was a most notorious drunkard, and as such became known in police circles as the "fighting brute." He was arrested no less than five hundred times and served several prison sentences. Then came the change, and in the last five years of his life he was as active in his evangelistic zeal for Christ as he had been before in opposing His claims. His biography well illustrates the fact that truth can be more stirring than fiction, but above all it magnifies the power of God to change the lives of the most hardened and depraved sinners.

301 pages. 8x5¼ inches. Princeton Publishing House, Princeton, N. J. \$2.75.
C. H. B.

The Christian Task in India, by various writers, John McKenzie, M. A., editor.

Missionaries, bishops, college principals and others contribute these fifteen chapters, each speaking as a specialist on his own work as related to the whole task, and all in hearty sympathy with the Indian peoples. Problems of women, village life, poverty, illiteracy, healing, higher education and indigenous Christian efforts are all discussed with a wealth of information and practical suggestion which will be valuable to all students of foreign missions. "One-sixth of the human race lives in the villages of India. Ninety-two per cent of these villagers are illiterate." The paper on the relation of missions to India's pressing public questions deserves careful reading, for they help to the upbuilding of public opinion which is basic to all reforms there. Only those who have lived in India can realize how vital yet how thorny are these questions: drink, opium, prostitution, child marriage, etc.

The writers avoid raising subjects in controversy among Christians, but in general they appear to sympathize rather with the modern social-gospel evangelism, finding much value in certain Hindu principles and like Dr. Stanley Jones being unwilling or unable to recognize such essential evil rooted in heathen faiths as requires their explicit renunciation. Similarly they disparage Miss Mayo's writings on Indian so-

cial life. They classify much of the Christian message and method as "western," calling doctrinal differences "controversial," without testing them to see whether they are scriptural. They ask for something more Indian in its nature.

297 pages. 5½x7½ inches. Macmillan Company, New York. \$3.00. H. E. S.

Dr. Sun Yat-Sen, His Life and Achievements.

This little book is published by the Publicity Dept. of the Central Executive Committee, which means that it is issued as political propaganda by the party now in nominal control of the central government of China. It is well worth reading for the sake of the historical data and the statements of political doctrines set forth by the group who are essaying to reconstruct Cathay on modern lines. It should be borne in mind, however, that abstract statements of social ideals printed for public circulation are one thing, while the actual program being carried out may be something quite different.

In the present unhappy situation in China, things are made still more serious from the fact that really good patriotic men—men who truly place the public good above personal advancement—have little chance of gaining office or leadership. The group of revolutionists who style themselves "The Party" do not seem at all willing that any other party should exist, but fight for an absolutism that is really far less tolerant than was the old Manchu regime.

To compare any of the revolutionary leaders with either Washington or Lincoln requires some little straining of the imagination; but to speak of the present regime as being a government of the people, by the people and for the people, is nothing less than sheer travesty. If only a few of the outstanding leaders were willing to sacrifice sordid selfish acquisition for true noble patriotism, China's sky would soon begin to clear.

71 pages. 8x5½ inches. Publicity Dept. of the Central Executive Committee, Nanking, China. For free distribution.
W. H. H.

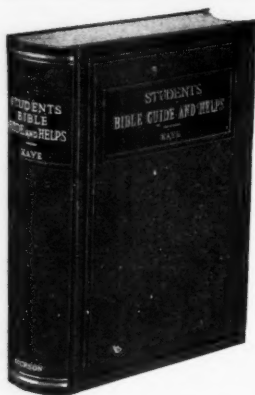
Splendor of God, by Honoré Willise Morrow.

This unusual book combines the excellence of accurate biography, the thrill and passion of a beautiful romance, and the novel interest attaching to pioneer adventure in unknown lands. Besides it vivifies the heroic labors of America's first foreign missionaries, conveying a sympathetic understanding of the dire needs of heathen peoples and the obstacles to be overcome in bringing them the water of life. Conditions of living there may improve as civilization advances, but their mental attitude and inherited fatalism change only slowly.

Dr. Judson was such a representative missionary in his zeal and wide reaching plans, yet so unusual in his ability and success, that Christians need to often reread his life story in Burma and catch his inspiration. In our hurried existence perhaps only this type of presentation would command due attention. Yet during years of loneliness and crushing sorrow he passed through a dark period of doubt, wavering on the fringe of mental fanaticism and almost embracing the Buddhist philosophy into which he had delved while mastering the language. The gifted author's fifteen years of atheism, whence she came into Christian faith through studying Dr. Judson, may have led her to read into his mind more than he really experienced, but even if there be no exaggeration of his questionings about God, we doubt the wisdom or helpfulness of bringing these to public attention again. They were not essential to his great achievements and certainly he would not have desired them suggested to others today. Because of the book's strong appeal to all who are fired with any of our Lord's love for the lost, we expect a large and well merited sale will start at once.

376 pages. 8x5¼ inches. William Morrow and Company, New York. \$2.50.
H. E. S.

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Student's Bible Guide and Helps, by James R. Kaye, Ph. D., LL. D.

While much has been written about the Bible, it is questionable whether more informing matter about the Scriptures has ever been contained within the covers of a single volume. This valuable handbook of Bible knowledge is in reality a whole library in itself. All students of the Word of God are more or less familiar with the "helps" that either accompany the text or are issued in independent volumes, but the aim of the compiler of this splendid production is somewhat different. He holds that an analysis of the entire Bible is the first essential in a collection of Bible helps to enable the student to pursue a systematic study of the Scriptures. This feature holds first place and occupies the largest part of the volume. The striking outlines and charts greatly enhance the value of this study. To this is added some very practical historical and textual studies, such as the prayers of the Bible, prophecies of the Messiah, names and titles of our Lord, and New Testament references to Old Testament events. Considerable space is given to the principal subjects of the Bible, and these are discussed in a textual way that should be pleasing to the readers. The light on difficult passages is also scriptural and will be appreciated by those who believe that Scripture is itself the best interpreter. A complete index concludes the volume.

The writer is to be commended for giving little attention to matters of criticism. His aim is to draw the student to the Word of God itself, leaving the inspired page to apply the lesson. There is no doubt that what is needed today is not so much a study of Bible criticism as a comprehensive knowledge of the Word itself. Such a Bible guide for students is well suited for this particular purpose; and with a fuller knowledge of what God actually says, many perplexing problems will be solved.

730 pages. 9½x6½ inches. Buxton-Westerman Company, Chicago, distributors. C. H. B.

The Indian Menace, by Mersene Elton Sloan.

Swamis and yogis and their subtle way of propagating sex pollution in the guise of religion throughout the United States are the Indian menace attacked in this booklet. Between the lines, and also in a six page sequence, the pamphlet is a sweeping indictment of *The Christ of the Indian Road* and *The Christ of the Round Table*, and their author, Stanley Jones.

Mr. Sloan shows first-hand acquaintance with the subject discussed, and no one can read the pamphlet without being impressed with the earnestness of the writer and the horror of the abominable thing to which he directs attention. Some of the quotations are nauseous indeed, but are to be justified in view of the seriousness of the Indian menace.

However, one can hardly forgive the writer for the innumerable slang phrases that throughout the book magnify its poor literary style; for the fact that half the pamphlet instead of discussing the main subject is a kind of tirade against Christian churches in general, and that in at least one instance (p. 38) the author's language is as obnoxious as the things he is forced to quote.

We wish that the booklet could be rewritten so that purged of its slang, overly plain language on the author's part, and extraneous matter, the resultant more forceful arraignment of the Indian menace would stir the Christian to protect himself against the subtle swami and yogi.

70 pages. 7x4½ inches. Paper. The Way Press, Washington. 50 cents.

H. F. S.

Luther's Small Catechism.

In honor of the quadricentennial of Luther's catechism, which is observed all over the world this year, a jubilee edition of *Luther's Small Catechism* has been printed as a souvenir of this anniversary. The translation is from the first complete

edition printed in 1531, and the last that Luther personally supervised. The translation includes his beautiful explanation of the introduction to the Lord's Prayer, as well as the statement dealing with the confession. The original wood cuts which were used to illustrate the pages of this remarkable book are reproduced in the souvenir copy, while some additional chapters tell of the origin and history of "the greatest small book in the world." The publishers have spared no pains to make the mechanical excellence of this book worthy of the historical material which it contains.

155 pages. 9x6 inches. Augsburg Publishing House, Minneapolis. C. H. B.

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The Voice of Prophecy, by F. J. Horsefield.

In less than one hundred small pages the writer presents an illuminating review of prophecy, past, present and future. Chapters two and three are given to prophecy already fulfilled, chapters four and five to prophecy now in the course of fulfillment, and the remaining prophecy chapters to Armageddon and the age to come. In addition there is a helpful opening chapter on the study of prophecy, and a closing chapter and appendix on Maranatha, and the judgment of the nations.

The volume is especially helpful to beginners in the study of prophecy. A fine analysis of the signs of the times and their relation to prophecy in process of fulfillment is placed before the reader. Moreover, while careful to avoid dogmatic finality, the author sets before the reader a concise order of events as to prophecy yet to be fulfilled. Much confusion, such as characterizes the average views of the judgment, would be avoided were the appendix on this subject widely read.

94 pages. 7½x5 inches. Marshall Brothers, London. 2/6. H. F. S.

Biblical Doctrines, by Benjamin Breckinridge Warfield, D. D., LL. D.

This is the second of ten volumes of Professor Warfield's writings planned by his Princeton colleagues as a memorial to "the leading Calvinistic theologian in the English speaking world." Reprinted from various encyclopedias and quarterlies they make a rich contribution to the working library of Christian leaders, however much dissent certain portions may awaken; a timely publication when the church greatly needs doctrinal instruction.

Sixteen doctrines are expounded with full references, and fifteen others named with place of publication, for further study. Predestination, the first topic, illustrates his thorough scholarship. He shows this truth is basic in the Old Testament as well as New, even the former's religion being one of trust and promise, not of fear and law. Its theme is the establishment and development of the kingdom of God which is not summed up in worldly happiness.

He demonstrates Jesus' whole life was the conscientious fulfillment of a foreseen program with no surprises or compulsions. The "historical" view of critics "has behind it no single scrap of historical testimony." It is based on subjective estimate of probabilities and rejection of the supernatural at every point. They do not pretend to find support in the evangelical records.

He finds the Spirit of God throughout the Old Testament with all the functions and characteristics ascribed to the Holy Spirit, all theocratic endowments given separately in others but uniting upon the Messiah, and all previous organs of the Spirit being only partial types of Christ. The Israelites were the symbolical rather than real people of God; there was an inner body of the "chosen." Likewise the doctrine of the Trinity is seen there in solution, but it is purely a revealed truth undiscoverable by human reason; hence no one depending on the Old Testament alone has ever attained to it. He describes it as the modification wrought in the conception of God by the revelation embodied in Christ.

Dr. Warfield believes there is no millennium at any time, the term simply combining the sacred numbers three and seven, and the sum cubed to represent complete perfection. He places Christ's kingdom before and God's after the second advent that introduces a general judgment for saints as well as sinners. Thus his interpretation of prophecy is most unsatisfying, with an ethical or spiritual meaning assigned where literal statements of Scripture conflict with his theories. This inconsistency with his expository method in general, which premillennarians all seem to escape, suggests the importance of prophecy being accepted by both wise and simple as an introduction and key to all revelation.

665 pages. 9½x6 inches. Oxford University Press, New York, \$4.00. H. E. S.

BOOKS RECEIVED

Bible Institute Colportage Association, Chicago.

"Reuben Archer Torrey," by Robert Harkness. Cloth, 127 pages, \$1.00.

"Faith and Education," by M. H. Duncan, A.B., A.M. Paper, 31 pages, 10 cents.

"Where Is the Lord God of Elijah?" by Enos Kincheloe Cox, D.D. Cloth, 127 pages, 75 cents.

Macmillan Company, New York.

"The Primitive Church," by Canon B. H. Streeter. Cloth, 337 pages, \$2.50.

"The Universe Around Us," by Sir James Jeans, M.A., D.Sc., LL.D., F.R.S. Cloth, 351 pages, \$4.50.

"Great Men and Movements in Israel," by Rudolf Kittel. Cloth, 580 pages, \$5.00.

"Turning Points of General Church History," by Edward L. Cutts, condensed and revised by William C. Piercy. Cloth, 339 pages, \$2.25.

Fleming H. Revell Company, Chicago and New York.

"Highways and Byways in Japan," by Lois Johnson Erickson. Cloth, 136 pages, \$1.50.

"Give Prohibition Its Chance," by Ella A. Boole, Ph.D. Cloth, 190 pages, \$1.50.

"The R. A. Torrey Year-Book," compiled and edited by A. Chester Mann. Cloth, 160 pages, \$1.50.

"Doors of God," by Frederick F. Shannon. Cloth, 152 pages, \$1.50.

J. B. Lippincott Company, Philadelphia.

"An Hour of American Poetry," by Charles Edward Russell. Cloth, 165 pages, \$1.00.

Doubleday, Doran and Company, Garden City, N. Y.

"Short Pageants for the Sunday School," by Laura S. Copenhaven. Cloth, 152 pages, \$1.50.

Hamilton Brothers, Boston.

"The Book of Job a Biblical Masterpiece," by

Prof. Newton Wray, D.D. Cloth, 218 pages, \$2.00.

Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich.

"The Archko Volume, or The Archeological Writings of the Sanhedrin and Talmuds of the Jews," translated by Drs. McIntosh and Twyman. Cloth, 256 pages, \$2.50.

Harcourt, Brace and Company, New York.

"After Mother India," by Harry Hubert Field. Cloth, 339 pages, \$3.50.

Duffield and Company, New York.

"Living East," by David Wooster King. Cloth, 276 pages, \$3.00.

Brentano, New York.

"The Clash of the Cymbals," by F. A. Mackenzie. Cloth, 223 pages, \$2.00.

John C. Winston Company, Philadelphia.

"Love the Law of Life," by Toyohiko Kagawa. Cloth, 313 pages, \$2.00.

Pilgrim Press, Boston.

"Training Young People in Worship," by Erwin L. Shaver and Harry T. Stock. Cloth, 240 pages.

Buxton-Westerman Company, Chicago.

"Students Bible Guide and Helps," by James R. Kaye, Ph.D., LL.D. Leather, 730 pages.

Abingdon Press, New York.

"Senior Method in the Church School," by Mary Anne Moore. Cloth, 360 pages, \$1.50.

Committee on Co-operation in Latin America, 419 Fourth Avenue, New York.

"Evangelicals at Havana," by Samuel Guy Inman. Paper, 174 pages, 25 cents.

John Ritchie, Kilmarnock, Scotland.

"Richard Weaver's Life Story," edited by James Paterson, M.A., B.D. Cloth, 252 pages, 2/6.

G. F. Vallance, Goodmayes, Essex, England.

"The Young Folks' Reciter, Part III." Paper, 93 pages, 1s.

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RECOGNITION OF CORRESPONDENCE COURSES

As a result of Bible studies given by the Director of the Correspondence School last summer at the Barrington Park (Ill.) Camp Meeting of the Evangelical church, the presiding elder is considering using certain correspondence courses for the ministers of his district.

Also at the annual meeting of the Christian Union General Mission Board, the Scofield Correspondence Bible Course was adopted as the official course of the denomination, required of all candidates for ordination to the office of the ministry.

SPECIAL SPEAKERS

Rev. Harold Voelkel, Presbyterian missionary, Korea; Mr. George Preston, singing evangelist; Rev. Graham Fuller, Bangkok, Siam, Presbyterian missionary; Dr. Charles G. Trumbull, editor, *Sunday School Times*; Rev. H. G. Hutchman, United Presbyterian minister; Rev. E. C. Hunt, Presbyterian evangelist, Missouri; Mr. Van G. Eddings, general secretary, Orinoco Mission, Venezuela, S. A.; Miss E. A. Striker, missionary in Brazil; Mrs. R. G. Conradt, Presbyterian missionary in China; Miss Anna Cederlund, Jewish mission worker in Los Angeles, Calif.; Miss Jessie Miller, missionary, home on furlough from India; Miss Claudia Frey, missionary, Africa; Miss Olive Powell, Ganada Mission, Arizona; Dr. French Oliver, evangelist; (Mrs.) Doris Bate, Wentworth, missionary on furlough from Africa; Rev. G. B. Lavistida, Presbyterian pastor from Cuba; Rev. R. T. Brumbaugh, Presbyterian pastor, Philadelphia; Mr. C. E. Putnam, of the Institute Extension Staff; Mr. H. A. Ironside, Bible teacher; Mr. Harry Strachan, Latin America Evangelistic movement; Institute representatives, Mr. N. L. Curry, Mr. Harry Davis, Mr. Edward H. Page; Rev. Paul W. Rood, D. D., Oakland, Calif.; Miss Beatrice Schopmeier; Mr. George Weppler, en route to Africa under Africa Inland Mission; Miss Mabel Walker, missionary to South America; Miss Emelia Enderson, missionary from Persia; Mr. W. G. Scherer, missionary from Brazil; Mrs. Edward H. Page.

FACULTY AND STAFF ENGAGEMENTS

Rev. William M. Runyan, September 4, Bible exposition, Austin Methodist Episcopal Church, Chicago, Ill.

Rev. David A. Noble, September 22, young people's society, Edgewater Swedish Baptist Church, Chicago, Ill.; September 29, Sunday-school, Christ Presbyterian Church, Chicago, Ill.

Rev. Harold L. Lundquist filled the following engagements during the month of September: Sunday, 15, evening service, Winnetka Free Church; Saturday, 21, Fall Rally, Men's League, Salem Evangelist Free Church; Sunday, 29, Rally Day serv-

ice at Buena Memorial Presbyterian Church; young people's meeting, First Swedish Free Church.

MR. AND MRS. LATCHAW AT EDGEWATER PRESBYTERIAN CHURCH

The following paragraph appeared in the calendar of the Edgewater Presbyterian Church, Chicago, September 8:

"After careful consideration, the session has engaged Prof. Guy C. Latchaw as our new director of music. Mr. Latchaw has been thoroughly prepared both by training and experience to direct church music, and comes to us with an earnest desire to serve Christ in his new relationship. He wishes to make the music an integral part of the worship of the church. During the next few weeks we expect our quartet to be completed, and a permanent organist to be secured. Mrs. Latchaw has already been engaged as soprano, and Mr. Latchaw will be our baritone. Our whole ministry of music will be announced in the near future. We bespeak for these fellow-workers the wholehearted and sympathetic co-operation of the congregation."

THE REUNION AT WINONA LAKE, IND.

It was one of those days when in crowded cities the mercury keeps itself in the nineties. But at Winona Lake an exhilarating breeze was loosed and its force was not quite spent even at "The Hillside" beyond the lake where on Friday, August 23, former students gathered for the 1929 Moody Bible Institute reunion.

At four o'clock they were but a handful, not more than a baker's dozen. In the center of the group were Mr. and Mrs. Gaylord, who saw that each new comer "got to know" his neighbor. And when one realizes that the "neighbors" represented classes from 1893 to 1928, one has an idea of why it is called "reunion."

It was expected that a previously announced meeting would keep some of the students of other days away, at least, for some of the time. But the Lord had surprises in store. Soon the "twelve" had become "the seventy"; in fact, in a little while one hundred and six had appeared. What a gathering! "The Hillside" was scented with that fragrance of the presence of God which is never absent from a Moody Bible Institute reunion occasion.

After the picture was taken, light refreshments were served. That the participants were happy, even before this time of feasting, the picture will show.

There's a reason, of course: the truth is that there had been even richer feasting before the picture. The company had been called to order by Mr. Gaylord, in an informal meeting to the glory of the Lord. First, all were called upon to arise, give name, address, and present service, and "do it in two minutes." This was done. Then came memory Bible verses, with an occasional testimony. It seemed so much easier to talk about the Bible verses than to tell who "we were," even though both were done to the glory of God.

There was a brief address by Dr. H. Framer Smith, Director of the Pastors Course of the Institute, who spoke on "The Past, Present, and Future of the Moody Bible Institute," with helpfulness to all. The speaker had been trained with the graduates of other days and was viewing the situation as a Christian educator who faces the present and the future. It was his conviction that in these immediate and future evil days, more than ever would the spiritual testimony be indebted to the faithfulness of the Moody Bible Institute.



Reunion, August 23, 1929, at Winona Lake, Ind.

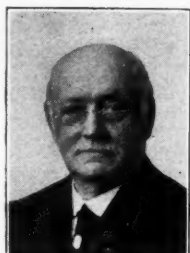
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DEATH OF WARREN C. COFFIN

Warren C. Coffin, for more than thirty years a member of the Moody Bible Institute music faculty, left the house of his earthly habitation October 2 to help swell the more exalted praise of the Redeemer in the heavenly choir.



Warren C. Coffin

Passing at the age of eighty-five, he had been a resident of Chicago for seventy years. When Dwight L. Moody launched the Bible Institute that has borne his name since his death, he gathered about him a teaching group of devout and spiritual men. Among the first to be invited into this group was Professor Coffin, who even then bore an enviable reputation for his vocal gifts and spiritual worth.

Many of the older students will remember the musical periods in "Room 41." And those who knew Mr. Coffin knew him as a man who was never perturbed, bearing himself with poise and Christian grace under all circumstances. Charles M. Alexander, and other widely known singers and directors, living and dead, were beneficiaries of his wealth of inspiration and intelligent training.

Mr. Coffin was for many years a member of the Imperial Male Quartet, the last of the original number. The quartet as now formed rendered fitting selections at the funeral services, which were held in the home at 322 South Leavitt Street, Chicago. He was also a charter member of the renowned Apollo Club. For fifty years he served various large churches of the city as director of music. Services were held, and interment made at Grace-land Cemetery, on Saturday, October 5.

Christian sympathy is extended by many Institute friends to the surviving members of the family—Mrs. Coffin, four sons and two daughters.

GLAD FRUITION

Will K. Hope, widely known among readers of the MONTHLY and Correspondence School students as the English invalid who lived so triumphantly despite much physical anguish, is at rest. From his cottage home at Old Cornforth, England, he has entered into the glad fruition of his heavenly estate.

This saint of God, who was prisoner for twenty-one years to the bodily torture that could not shackle his liberated spirit, found the way into a very deep understanding of mysterious providences and became a means of leading others into victory through the Christian philosophy that he so beautifully expressed in many letters and articles for religious papers.

He was a faithful and efficient student of various courses in the M. B. I. Correspondence School. His poems and tract, *A Broken Body Does Not Mean a Broken Life*, as well as Christian epistles sent to those who were in trouble, will be cherished by many. From the home of his departure comes the assurance: "He died as he lived—triumphant!"

November, 1929



Will K. Hope

STUDENTS OF OTHER DAYS

F. Arthur Grunewald '12, became pastor of the First Presbyterian Church, Clinton, Wis., September 10. Mr. and Mrs. Grunewald are happy to be nearer the Institute so they can visit occasionally.

Edick A. Anderson '17, after a fruitful ministry of more than seven years in the First Baptist Church, Eagle Grove, Ia., is located at Hanford, Calif., where he is serving the First Baptist Church.

The August issue of the *Baptist Messenger*, Oklahoma City, Okla., carried the following item: "John Marvin Dean ('95) has resigned as president of the Western Baptist Theological Seminary and as pastor of the Hinson Memorial Church, Portland, Ore., to enter the evangelistic field."

A. Herbert Johnson '28, is taking further training at the Evangelical Theological College, Dallas, Tex.

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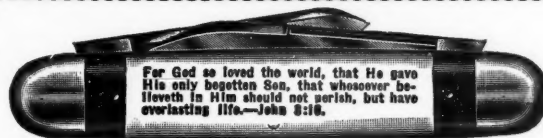
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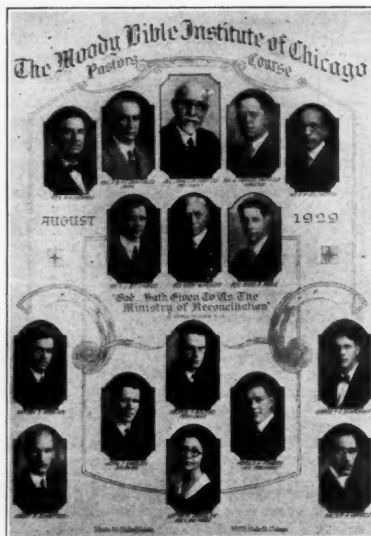
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Homer Stanley Morgan '14, who for two years has been engaged in evangelistic work, has accepted a call to the pastorate of the North Baptist Church, New York, N. Y.

Bessie Stevenson '20, has returned to her field in Kenya Colony, East Africa. She writes: "There is joy in the work I never experienced before, and I know this term is going to be a blessed time."

Bert Atchison '98, is pastor of the Olive Baptist Church, West Palm Beach, Fla.

Muriel C. Smith '23, missionary under the Grace and Hope Mission, Inc., Baltimore, Md., is assistant local superintendent of one of the branch missions in York, Pa. She is also editor of the *Grace and Hope Evangel*.



Graduation Class, August, 1929,
Pastors' Course

Alice Ringland '97, is still at work in Durban, Natal, South Africa. She recently had a refreshing vacation in the Cape Province.

Harry A. Miller '26, Aba, Congo Belge, is studying Bangala and teaching in a training school for native workers.

Amelia Bertsche '13, Congo Belge, realizes the "despair one would experience in the face of such sin and superstition were it not for Jesus Christ the 'Lamb of God which taketh away the sin of the world.'"

Mary Eleanor Stair '28, expected to sail September 12, on the S. S. *Empress of Russia*, for service in China, under the China Inland Mission.

Bretta C. Johnson '28, plans to sail Sept. 21, via New York, for service in Africa, under the Africa Inland Mission.

Warren A. Moyer '26, Evening School, writes: "At the ninety-second annual conference of the Evangelical church of Ohio, held at Canton, I was appointed to serve at North Lima, O. This is my second charge since graduating from the Evening School of the good old Moody Bible Institute. Pray for us!"

W. A. Haggai '22, and Mrs. Haggai (Mildred D. Steere '22), with their two sons, John Edmund and Theodore, attended the commencement exercises of the summer term when a member of their church was in the graduating class. Mr. Haggai, who had been pastor of the First

Baptist Church, Middleville, Mich., for four years, resigned to accept the pastorate of the Park Street Gospel Tabernacle, Kalamazoo, Mich., where he began his work August 15. Their address in Kalamazoo is 319 West Vine Street.

Leroy P. Flynn '26, pastor of the First Baptist Church, Wild Rose, Wis., and Mrs. Flynn '25, send a message of appreciation for the Institute training. Mr. Flynn hopes to have the Institute motion picture in his church in the near future to foster the life-service spirit among the young people.

Charles Skoda '28, expects to leave New York September 21, for service in Africa, under the Africa Inland Mission.

George H. Marrs '23, and Lloyd S. Cox '26, were graduated June 3, from the Western Baptist Theological Seminary, Portland, Ore. Clifford G. Hovda '24, and Robert Jensen '28, are also students there. Mr. Marrs is supply pastor at the Baptist church, Aloha, Ore., where God is blessing his ministry and souls are being saved. He writes: "The four of us have spent many happy times together discussing former days at the good old Moody Bible Institute. Wherever we go we see someone or some work that has been blessed by the teaching of the Institute, and we shall never cease to praise God for its blessings and influence in our lives."

John Burnett Grimshaw '19, Aba, via Belgian Congo, in sending a donation to the Institute, tells of the great blessing he received while home on furlough, at Founders' Week Conference. He is stationed at Todio where a large brick school chapel was recently dedicated, containing six classrooms on each side of the auditorium. The membership of the church is about seventy, and many other professing Christians attend the services.

S. Catherine Duff '19, after five years of missionary work in India, writes from

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Moody Bible Institute Monthly

Hamilton, Canada: "I had hoped to be in India again this year but the way has been closed. In the meantime I am taking a course in nursing and am hoping and praying that the way may open for me to return to the work I love."



A happy reunion group of former students held in the early summer at Yunnanfu, China. Back row: Jack F. Graham '28, J. David Harrison '24, Mrs. Harrison (Kathryn Kuhn '24), John Kuhn '26. Front row: Ella W. Dieken '28, Mabel G. Kinney '26, and Isobel S. Miller '26.

Evelyn E. Bihler '28, is attending Asbury College, Wilmore, Ky.

Lena DeLange '23, Congo Belge, West Central Africa, is teaching in a men and boys school. Miss DeLange recently gave her first message in Ki-Congo. She writes: "It is a joy to tell them of Christ of whom they have heard so little, and some who have never heard. Frequently one can hear the boys saying how glad they are some more white people have come to tell them of Jesus."

Mrs. Milton Amie (Beulah L. MacMillan '17), has returned with her husband to the Belgian Congo. On their way back they stopped for a short time in London, Belgium and Holland.

Reuben Elkin '23, after two years of ministry in the country church at Unadilla, Neb., has been called to the Mosher Memorial Church, Omaha, Neb. Mr. Elkin is completing his last year of study in the Omaha Presbyterian Theological Seminary.

Cyrus H. Cleveland '28, is at Lost Creek, Ky., where he is associated in the work of the Riverside Institute.

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John D. Fullerton '12, South Yunnan Mission, Menglieh, Yunnan Province, West China, writes: "I have just returned from a six weeks' trip to one of our districts where we have 200 villages who have accepted Christianity. There are more than 2,500 families in these villages and about 2,000 baptized Christians."

Dorothy Darsie '28, is teaching French and music in a high school in northeast Pennsylvania and studying at the University of Pittsburgh, working toward the degree of Master of Arts.

John Heykoop '28, McMillan, Mich., is working in lumber camps, under the Shantyman's Christian Association. He travels from camp to camp presenting the gospel message and distributing literature. He says: "More workers are needed as our field of labor is too large."

Myrtle M. Craig '28, church secretary at the First Mennonite Church, Chicago, Ill., is experiencing great joy in her work.

Harold A. Shaw '28, is attending the Northern Baptist Seminary, Chicago, Ill., in addition to serving a church in Gary, Ind.

George Haight '25, Puerto Suarez, Bolivia, is making a colportage trip to a very needy district. Traveling is both difficult and dangerous because of the unsettled conditions of the country. He says: "The progress with the Indians is slow but the Lord is enlightening their darkened understanding."

BORN

To A. A. Phelps and Mrs. Phelps (Imogene Granville '22), a daughter, Patricia Cragin, August 11, Tucson, Ariz.

To Carl Schumacher '26, and Mrs. Schumacher, a daughter, Marion, September 6, Sandusky, O.

To John Hall '08, and Mrs. Hall, a daughter, Edna Stocks, August 5.

To John Hamel '17, and Mrs. Hamel, a daughter, Mary Joyce, Marquette, Mich.

MARRIED

Dr. M. W. Addes and Elsie M. Boyce '27, Toledo, O., June 3.

Douglas T. Neale and E. Louise Lowry '26, Atlantic City, N. J., August 29.

Louis Lee Leininger '28, and Ollie Frances McNeil '28, Kansas City, Mo., August 27.

George C. Barville and Edith Peterson '15, Maracaibo, Venezuela, S. A.

Howard A. Brooks and Alice Mae Schneider '26, San Antonio, Tex., Sept. 2.

George Lubbers and Hulda Lehr '24, Kotagiri, India, June 7.

AT REST

Catherine H. Scott '22, who had served with the Child Welfare Bureau, Wilmington, Del., after long illness, entered into rest on April 10, at her home in Providence, R. I.

Rev. Murray E. Ness '18, advanced from earthly labor to heavenly reward, July 27, at York, Pa. The sweet-voiced singer and beloved pastor now enters upon the higher service of praise.

Rev. E. F. Lang '03, a pioneer of the Sudan Interior Mission, who for nearly ten years fought against the African sleeping fever, after much suffering borne with beautiful patience, passed beyond the veil August 27, at Saint Cloud, Fla.

15 Names Wanted

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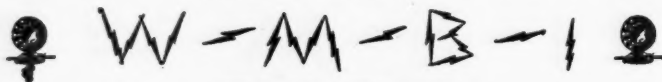
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THE GOSPEL IN FOREIGN LANGUAGES

W-M-B-I has felt, from the beginning of its radio work, the opportunity and likewise the responsibility of a foreign language ministry. This is particularly true in the Chicago area where there are hundreds of thousands of foreign-speaking people, representatives of practically every nation and kindred and tongue on the earth. Within a radius of about ten miles of the broadcasting station a glorious opportunity is presented to reach all nationalities.

As the days have gone by, faithful men, true to the gospel of our Lord Jesus, have been graciously supplied to give messages over the radio in various languages. Rev. Gustav Edwards, D.D., of the Swedish-English Course of the Moody Bible Institute, and president of the Free Church Bible Institute and Academy of Chicago, has assumed the responsibility for the gospel service in the Scandinavian languages each Tuesday afternoon. This service has been the means of great blessing to thousands of Scandinavian people throughout the country.

Rev. Solomon Birnbaum, director of the Jewish Missions Course of the Moody Bible Institute, has broadcast each Saturday morning a service in Yiddish, and by means of this service thousands of Jewish people in the Chicago area have been reached with the gospel.

Each Thursday afternoon a service in German is broadcast, and the large amount of correspondence from German-speaking people testifies to the blessing which has come to them through this hour.

Recently a monthly service in the Holland tongue was added to the schedule, and it is encouraging to read the letters of appreciation from people of this nationality. Many of these because of physical affliction cannot hear the messages from the Word of God except through the radio.

A month ago a fifteen minute weekly service in the Greek language was added, and it is hoped that by this means many of the 60,000 Greek people in the Chicago district may hear of and accept the Lord Jesus Christ.

Through the co-operation of one of the students of the Institute, Mr. Cwi, regular gospel services in Polish are now being broadcast.

Through the co-operation of the Chicago Tract Society and other organizations, foreign-speaking missionaries, each Saturday afternoon at 4 o'clock, broadcast a fifteen minute gospel service in some one of many foreign languages, so that practically all nationalities in the Chicago district are now reached with the gospel. Pray for this phase of the work.

FAMILIAR VOICES

Myrtle McHugh Thompson (Mrs.)



Myrtle M. Thompson

possesses a soprano voice of rare quality and sweetness, and because of her personal experience in the Lord, is greatly used to His glory in the radio work. She recently composed the words of "Someone is Singing the Song I Love," which is proving a blessing. These words were set to music by Mr. Schuler.

Elmer Paulson, of the class of December '29, comes to the Institute from his home in Tacoma, Wash. He has been taking the Missionary-Medical Course, which is designed to especially equip those students for special service on pioneer fields or areas where qualified medical assistance is not available. He is planning to take up foreign missionary work in Venezuela, South America. Mr. Paulson has been most active in connection with the boys and girls gospel service, with which Miss Leona MacGregor and Miss Olive Klausmeier have also been associated. He has been most faithful to the work of the Radio Department and has counted it a great privilege to reach so many boys and girls with the gospel message.

John F. Powell, also a student of the Institute of the class of December '29, comes from Spencer, Ind. He is planning to go as a missionary to the foreign field when he finishes his instruction in the Word of God. Mr. Powell has many times been used over the air in playing some of the old gospel hymns on his piano accordion. It is a great source of joy to those in the Radio Department to see how definitely God uses consecrated musical instruments in familiar hymn tunes to reach hearts of our listeners.

John F. Powell

Howard L.) is, together with her husband, a student of the Institute, and finishes her work here in December, 1930. Her home is in Steubenville, O., and she is training for definite service as an evangelistic singer. Mrs. Thompson possesses a soprano voice of rare quality and sweetness, and because of her personal experience in the Lord, is greatly used to His glory in the radio work. She recently composed the words of "Someone is Singing the Song I Love," which is proving a blessing. These words were set to music by Mr. Schuler.



Elmer Paulson

Studies in the Epistles of Paul," is taught by Iris Ikeler McCord of the radio staff.

The Thursday afternoon class, "The Church at Work," is conducted by Rev. Clarence H. Benson, Director of the Christian Education Course of the Moody Bible Institute and Associate Editor the MOODY BIBLE INSTITUTE MONTHLY. Mr. Benson has had experience in five pastorates and for the past seven years has given instruction in Church Supervision at the Institute.

The Friday afternoon class, "Synthetic Bible Study Course," is conducted by Rev. James O. Duffey, Director of the Correspondence School of the Moody Bible Institute. Mr. Duffey is using for this course the outlines of the studies prepared by Rev. James M. Gray, D.D., President of the Institute. This is one of the most complete and helpful of all of the courses supplied by the Correspondence School and has been a blessing to thousands of students all over the world.

Many hundreds of radio listeners have been enrolled in the Radio School of the Bible courses and an unusual opportunity has thus been presented to many who otherwise would not have this privilege to study the Word of God systematically and under competent instruction.

THE OPERATOR'S PANEL

L. H. Greer

POWER AMPLIFIERS

In much of the present radio advertising of commercial receivers now being put on the market will be found the term "uses power amplifier." The purpose of a power amplifier in a modern receiver is to supply undistorted power in the form of audio frequency to the loud speaker. In many high grade receivers not using power amplifiers, the last audio stages are frequently overloaded, causing serious distortion. When such is the case, the use of a power tube in the last audio stage will usually correct this fault. The power tubes now on the market require higher plate voltage than is necessary on the other tubes of the receiver. The power output rating of amplifier tubes is usually expressed in terms of watts. To obtain fair volume for an average size room, a tube delivering .3 to .5 watt output is sufficient. Type 112 and 171 tubes will usually deliver this amount of power. Type 210 and 245 tubes give from 1.5 to 4 watts output. This amount of energy is sufficient for supplying sufficient volume for the largest private homes. Power tubes of the 250 type deliver enough volume for operation in large auditoriums.

The method of coupling a power amplifier to the other tubes in a radio receiver greatly affects the amount of undistorted power that can be delivered to the loud speaker. In ordinary amplifiers, tubes are connected singly, one tube being termed "one stage of amplification." If more output is desired, another tube is connected to the output of the first tube through a transformer. This second tube is referred to as the "second stage of

Moody Bible Institute Monthly

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amplification." This is the oldest system of audio amplification by means of vacuum tubes and is generally referred to as transformer coupled or cascade amplification.

In later model receivers a new type of amplifier is becoming more popular, known as "push-pull." The push-pull amplifier employs two tubes but they are considered as one stage of amplification. The tubes in push-pull amplification are not connected directly in parallel, but are coupled with a transformer of special design, having a split secondary winding. The term push-pull is derived from the electrical action that occurs in the circuit with two tubes connected in this manner. The combined electrical effect in this type of amplifier is much greater using two tubes of a certain type in push-pull than by using the same tubes in cascade. Using a type 171 tube singly will deliver about .7 of a watt. Connect two type 171 tubes in push-pull and the output will be raised to 2.1 watts. Using a single 245 type tube, the output will be 1.6 watts, but when push-pull amplification is used, this is raised to 4.8 watts. The push-pull type of power amplifier permits the use of smaller rated tubes and delivers more volume of undistorted power per tube. When called upon to supply amounts of power in cases of the normal tube ratings, very little danger of serious distortion exists. Those who follow closely the design of manufactured receivers have noticed that many of this year's new models are using the push-pull system for power amplification.

The type 245 tube is the most recent contribution to the power amplifier tube family. This tube is very desirable because the output is quite high, although the plate voltage is low. The 250 type tube in single operation requires 400 volts

on the plate to produce 3.2 watts output. The use of such high plate voltages requires large power transformers in the receiver, and the danger of electrical breakdowns in the condensers, wiring and coils of the power pack is increased thereby. Using the new 245 tube in push-pull requires only 250 volts for plate supply and delivers 4.8 watts output. A receiver containing a power amplifier using two type 245 tubes in push-pull in the last stage will supply sufficient volume of undistorted power to satisfy the most exacting listener.



FREE GRANTS OF BOOKS

Literature was sent out on account of Book Funds from September 2 to 30, 1929, inclusive:

Africa Book Fund: 3 shipments to Africa: 72 Colportage Library books, 60 Evangel Booklets, 1,600 tracts.

Free Tract Fund: 5 shipments to 5 states, 1 shipment to 1 foreign country: 6 Pocket Treasuries, 3,485 tracts.

General Mission Fields Book Fund: 1 shipment to the Philippine Islands, 4 shipments to 2 foreign countries: 50 Colportage Library books, 21 Evangel Booklets.

Hospital Book Fund: 122 shipments to 37 states, 3 shipments to Canada: 6,161 Colportage Library books, 20 Emphasized Gospels, 7,046 Evangel Booklets, 7,390 Pocket Treasuries, 17,945 tracts.

India Book Fund: 1 shipment: 23 Colportage Library books, 14 Evangel Booklets.

Latin America Book Fund: 1 shipment to 1 state, 11 shipments to 7 foreign countries, 2 shipments to Porto Rico: 852 Colportage Library books, 1,017 Evangel Booklets, 100 Pocket Treasuries, 1,150 tracts.

Lumber Camp Book Fund: 2 shipments to 2 states: 51 Colportage Library books, 57 Evangel Booklets, 50 Pocket Treasuries.

Mountain Book Fund: 648 shipments to 5 states: 8,051 Colportage Library books, 1,238 Emphasized Gospels, 10,678 Evangel Booklets, 13,193 Pocket Treasuries, 2,059 tracts, 51 Testaments.

Pioneer Book Fund: 12 shipments to 7 states, 7 shipments to Canada: 952 Colportage Library books, 110 Emphasized Gospels, 308 Evangel Booklets, 285 Pocket Treasuries, 300 tracts, 1 Testament.

Prison Book Fund: 153 shipments to 33 states, 1 shipment to Canada: 4,634 Colportage Library books, 175 Emphasized Gospels, 5,457 Evangel Booklets, 6,188 Pocket Treasuries, 6,305 tracts.

Seamen's Book Fund: 1 shipment to 1 state: 15 Colportage Library books, 20 Evangel Booklets, 60 tracts.

The total amount of literature sent on the above Book Funds during September is as follows: 944 shipments to 42 states, 1 shipment to the Philippine Islands, 2 shipments to Porto Rico, 11 shipments to Canada, 20 shipments to 12 foreign countries: 20,861 Colportage Library books, 1,543 Emphasized Gospels, 24,678 Evangel Booklets, 27,212 Pocket Treasuries, 32,904 tracts, 52 Testaments.

In connection with the information given in this column, we share the good news that a generous gift has come to hand for use through the Hospital Book Fund. In August, an Ohio business man sent the sum of \$3,500 for this work. Much prayer has been offered for this particular need, and the gift was a signal answer to these petitions.

D. L. MOODY'S BOOK FUNDS

Administered by the Bible Institute Colportage Association of Chicago. The following contributions have been received from September 1 to 30, 1929, inclusive:

	Number of Contributions	Amount of Contributions
Africa	3	\$ 14.50
Alaska	1	2.50
Army and Navy	1	2.50
General Missions	1	2.00
Hospital	61	256.28
India	3	11.30
Latin America	20	98.50
Life-Saving	3	12.50
Lodging House	3	9.50
Lumber Camp	6	33.50
Mountain	54	332.64
Pioneer	37	303.58
Prison	64	201.35
Seamen's	1	2.50
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